

A N
ACCOUNT
OF THE
Isle of Man,
ITS

Inhabitants, Language, Soil, remarkable Curiosities, the Succession of its Kings and Bishops, down to the present Time.

By way of ESSAY.

With a Voyage to I-Columb-kill.

By *William Sacheverell* Esq;
Late Governour of *MAN*.

To which is added,
A Dissertation about the *Mona of Cæsar* and *Tacitus*; and an Account of the Antient *DRUIDS*, &c.

By *Mr. Thomas Brown*.
Address'd in a LETTER to his Learned Friend Mr. A. Sellars.

L O N D O N:
Printed for *J. Hartley*, next the *King's Head Tavern*.
R. Gibson in *Middle Row*; and *Tho. Hodgson* over against *Grays-Inn Gate* in *Holborn*, 1702.

TO
Robert Sacheverell Esq;

OF
Barton in Nottinghamshire.

THese Essays were design'd for the Service of a young Nobleman, who, I once hop'd, would have prov'd an Honour to his Country, and the Ornament of his Order; but since his Death they seem, by right of Nature, to devolve upon you,

A

not

The Dedication,

not only as the head of my Family, and for the personal Esteem I have for you, but as a Testimony of my Gratitude to the memory of your Father, to whose Prudence and Conduct, in my Minority, I, in so great a measure owe my Well-being, that it would leave me in some sort of suspense whether I ought to Celebrate the Parent or the Patriot first, were not my Country's Cause an improvement of my own; since few, if any, understood its Constitution better, or how to distinguish betwixt the

the

The Dedication.

the Faction and the Business of the Nation: Thus no Man was heard with greater Attention in the Senate, whether out of a Sence of his Moderation in avoiding publick Employments, or his Justice and Fidelity in the Execution of them, or his laying them down with greater Honour and Integrity than the rest of Mankind retain them: And this seems a peculiar Addition to the happiness of his Life, in leaving a Son, who so justly fills his Station, that with pride I submit

PREFACE.

mit my Papers to his Cen-
sure and Correction, and
only beg leave to Subscribe
my self,

Your humble Serv^t:

and Kinsman

William Sacheverell,

PREFACE
TO THE
READER.

CUSTOM has made some sort of Address to the Reader thought so necessary, that it is look'd on as a Breach of good Manners, not to offer an Excuse for the Errors of the Press, or our own. For the first, I must refer him to the Table of Errata's, which by reason of my great distance from Town, are more numerous than I could have wish'd: As for the Second, I have nothing to add by way of Excuse; but as the whole is the effect of meer Idleness, so if it chance to amuse any Person as Idle as my self, I have all I dare pretend to, and yet even in this I almost despair of success; for the Place is so obscure, and the Matter so narrow, that it is incapable of those curious Transitions, those admirable Reflections, and those refin'd Characters, which

Preface to the Reader.

which at once serve to adorn, and to Instruct; tho' by taking the looser way of Essay, I have endeavour'd to render the whole as diverting as I cou'd. I know the want of a Natural History has been objected, and an Account of the House of Derby: But as I have endeavour'd to supply the first in my Letter to my Ingenious Friend Mr. Addison of Magdalen College, so the second may be the Subject of another Essay, if these find Acceptance in the World; if not, I have said too much already. Before I have done I must desire the Reader to insert the following Lines p. 5. l. 14. immediately after these Words, the Times of sitting. "There is nothing ever found in the Crow of the Young, but a Sorrel-leaf, which is probably to correct their excessive Fat." As also to take notice, that part of the second Paragraph page 69. line 20. beginning at Upon the dispossessing of Henry de Bello Monte, &c. to the end of it, ought to have come immediately after the Latin Charter, p. 71.

THE INTRODUCTION.

THIS Island seems almost wholly unknown to the Ancients, and the *Mank's* Tradition says it was but lately discover'd, but had, for many Ages, been conceal'd by Magical Arts with Mists and Vapours, to which, in truth, it is subject, and therefore dangerous for Strangers to approach. Amongst all our Modern Historians, Lawyers and Geographers, there is not one has given any tollerable Account of it, except Mr. *James Challoner*, Governor for the Lord *Fairfax*, and the Gentleman (who has not been so kind to transmit his Name to Posterity) out of whose Papers I have drawn the ensuing Essays, in which I pretend to no farther share than Wording, and reforming some few Mistakes, which it was very possible for a Stranger to make. But as to the rest of our *English* Historians, few of the Ancients so much as mention it. Mr. *Cambden* is the first that gives us any insight into it. After him my Lord *Cook*, and Dr. *Heylin*, but they all so abound with

B

Errours,

The INTRODUCTION.

Errours, that it is very unsafe following any of 'em: To instance but in that great one, about the Foundation of the Bishoprick there, which, they all three affirm, was Erected by Pope Gregory the 4th. Anno 840, in an Island near *Castletown*, whereas the Bishoprick is sufficiently prov'd by the Primate of *Armagh* to have been Erected by St. *Patrick*, about the Year 447, and the Place it self shews there's no such Island near *Castletown*. But the Cathedral Dedicated to St. *German* the first Bishop, and St. *Patrick's* Church in the Island, call'd the *Peel* are standing Witnesses, not only of the Antiquity of the Bishoprick, but of the Errour of the Place in which it was supposed to be Erected. But since I have sufficiently clear'd all Mistakes relating to the Bishoprick in my Ecclesiastical Account, I shall now endeavour to shew what natural Misfortunes the Country labours under. I think I may comprehend them all under the miserable Name of *Poverty*, which is occasion'd by a thin Soil, and unfruitful Blasts from the Sea, Air, and the want of Experience, rather than that of Labour in the People. They likewise want all sorts of Timber, Salt, wrought Iron, Coals, and (what formerly supply'd all these, and the Lord's Rent besides) they have for several Years past, lost their *Herring-Fishing*, which naturally produces a deadness of Trade, and must, in time, reduce the Country to great extremity.

The INTRODUCTION.

As these are general Misfortunes of the Country, so I cannot but in Justice shew where its Advantages lye. The first is a perfect Unanimity in matters of Religion, strictly conformable to the Doctrine and Discipline of the Church of *England*. The next to this is the goodness of their Laws, admirably adapted to their Constitution. The Lord *Cook* saith, that the Isle of *Man* has such Laws, the like whereof are not to be found in any other Place, where every Man pleads his own Cause, without Council or Attorney, or any Person that can gain by strife; all *Chancery*-Business is ended in twelve or sixteen Weeks at farthest, viz. four Court-Days. I confess Matters of Common Law are something more dilatory, because Court-Days come but twice in the Year; but the ease of the Government, and every Man's Interest, draws all Suits to as speedy a Conclusion as possible. Besides this, there is an universal Plenty and Cheapness, that as there are few that can be properly said to be Rich, so neither are there many that can be said to be miserably Poor; and, I believe, fewer Beggars, in proportion, than in any Nation. Not to mention the goodness of their Ale, which is a Commodity not only in the neighbouring Kingdoms, but, were we allow'd the freedom of Commerce, would be of great Value wherever *England* trades. As God has given them this Blessing in Plenty to comfort

The INTRODUCTION.

1689 them in their Misfortunes, so he has given them hearts to make use of it (I wish I could say with moderation.) The People are naturally of a Jovial, Sociable Temper, much inclin'd to Musick, very loving among themselves, good Natur'd, but cholerick, as it is observ'd of most Islanders. They were formerly reputed Couragious, and eminent for many excellent Military Commanders, as will more fully appear from the History; as likewise what Respect their Kings had among foreign Princes, of both which *Macon* (not to mention more) was a most remarkable Instance. But above all they have been famous for their Hospitality to Strangers, as great Numbers of *English* in the late Civil Wars, and many Thousands of *Irish* Protestants in these * last Devastations of that Kingdom can even now witness. Nor were they less Celebrated, in former Ages, for sheltering distressed Princes, of which I will venture to give my Reader one Instance: *Eugenius*, when Prince of *Scotland*, took Sanctuary in this Isle for Nine Years, and was afterwards Recall'd by the Nobility and People, and Crown'd King of *Scotland*: To omit *Ederius* and *Corbred*, surnam'd *Gald*, from his Travelling and Learning, (*from whom, as I am inform'd, the Scots to this day call a Man that has travell'd Gald*) who were Educated in this Island, even before Christianity; for it is not improbable that these Princes chose the Isle
of

The INTRODUCTION.

of *Man* for their Retreat, because it was then, and many Ages after, accounted the only Seat of Learning: First, under the *Druids*, of whom my Author is Opinion, that this rather than *Anglesey* was the principal Seat, and was call'd *Sedes Druidarum*, and *Insula Druidarum*. Nor was it less remarkable under their first pious Bishops. *Hector Boetius* says, *Man* was the Fountain of all honest Learning and Erudition. Others of the *Scotch* Nation held it the Mansion of the *Muses*, and the Royal Academy for Educating the Heirs apparent of the Crown of *Scotland*; as *Eugenius* the Third himself, who likewise sent three of his Sons, viz. *Ferquard*, *Fiacre* and *Donald*, into the Isle of *Man*, to be Educated under *Conranus*, whom they write Bishop of *Sodor*, two of which, *Ferquard* and *Donald*, were successively Kings of *Scotland*, as both *Hector*, *Boetius*, and *Hollinshead* witness; who likewise inform us, that even before this *Conranus* (by Dr. *Heylin* writ *Goran*) ordered that the three Sons of his Brother *Congel*, viz. *Eugenius* the second, *Congalus* the second, and *Kinatellus* the first, should be brought up in the Isle of *Man*, says *Boetius*, under the Government of certain Instructors and School-masters, to be Train'd up in Learning, and vertuous Discipline, according to an ancient Ordinance thereof made and enacted. So celebrated was the Disciple of those Ages, that it seems to have pass'd into a Law, that the Princes

The INTRODUCTION.

of Scotland should be Educated in this Island.

Having thus far shewn wherein the ancient Honour of the Island consisted, I think I ought to let my Reader know that it had formerly an Order of Nobility, for I find both Earls and Viscounts mention'd, who, in my Opinion, were the Governors of the Out Isles; for, in those days, the *Comes* was the first Magistrate in the County, and the *Vice-Comes* his Substitute, tho' in these later Ages they have been appropriated as Marks of Honour to particular Families. There were likewise formerly several Ecclesiastical Barons in this Isle; but because those pious Foundations lye Buried in their own Ruins, I shall crown my Work with what is the greatest Glory this World affords, that it was a Kingdom, if you will take the Words of my Lord Cook, *The ancient and absolute Kingdom of MAN*, in *Calvin's Case*, lib. 7. cap. 21, tho' since it fell under the Homage of the Crown of England, it was never Granted but by Title of the Island and Lordship of *Man*, so that it pretends to no such absolute Dominion, but Allegiance to the Crown of England is reserv'd in all publick Oaths; neither do I find my Author of Opinion, that it was an absolute Kingdom even in the time of the *Norwegians*; not but that it still retains most of the essential Marks of Power; as making Laws, of Pardon-ing, of Holding all Courts in the Lord's Name,

The INTRODUCTION.

Name, the Patronage of the Bishoprick, and many other inferiour Marks of Regality, which, as they were deriv'd from the favour of the Crown to the House of Derby, so the uninterrupted Loyalty of that Family may be justly thought to have deserv'd it, especially while they managed that great Trust with so much tenderness and care of the People; by which they stood Examples to all in Power, that there is one little barren Spot, where Law and Justice, true Religion, and Primitive Integrity flourish'd, in contempt of Poverty, and all things the World calls Misfortunes.

2

A Short SURVEY
OF THE
ISLE of MAN.

VARIOUS were the Names the Antients gave this Island. By *Cæsar* it was call'd *Mona*, and still so stil'd in our Records, from all Antiquity ; by *Ptolomy*, *Moneda*, and by *Pliny*, *Monabia* ; and it was likewise call'd *Eubonia*. Not to mention the variety of Names it had, in the dark and ignorant Ages of the World ; it is call'd at present by the Natives, *Manning* ; by the *English*, *Man* ; by the *British*, *Menaw* ; by *Gildas* and *Nennius*, *Manaw*.

*Its length
& breadth.*

The *Length* of the Island lies from North North East, to South South West, and upon Survey is more than 30 Miles. Mr. *Challoner* says, it no where exceeds 9 in *Breadth*, and in some places not 5, which is only true betwixt *Derby Haven* and *Port-Ern* ; but, generally speaking, it is betwixt 8 and 10 in breath. It lies betwixt 55 and 56 Degrees of Northern Latitude, and 15 Longitude, and *Castletown* seems to lye under the same Parallel with *York*. My Author says, 'tis plac'd in the Navel of the Sea, and,

A short Survey of the Isle of Man.

and, in truth, it seems, the Center of the King of Great Britain's Dominions, almost equally distant in the North from *Galloway*, in the West from *Ulster*, in the East from *Cumberland*, and in the South from *Anglesey*, but something nearest to *England*; tho' some, from the Doctrin of Sympathies, will have it appertain to *Ireland*, because it harbours no venomous Creatures, which they ascribe to the Blessing of their common Apostle *St. Patrick*.

The whole Island is divided into the *its Division* North and South, each of which has its Castle, Deemster or Judge, and Vicar-General; each *Sheading*, or Subdivision, its Coroner; every Parish, its Captain and Minister; and every Fort its Constable.

The South-Division contains

- The *Sheading*, of *K. k. Christ Rusheen* subdivided into the Parishes of
 - K. k. Christ Rusheen.*
 - K. k. Arbory.*
 - K. k. Malew.* *Castle Rusheen.*
- The *Middle Sheading.*
 - K. k. St. Ann.*
 - K. k. Marown.*
 - K. k. Braddan.*
- The *Garff-Sheading.*
 - K. k. Maughold.*
 - K. k. Lonan.*
 - K. k. Concham.* *Duglass Town.*

The North-Division contains

- The *Sheading* of *Glanfaba* subdivided into
 - K. k. Patrick.* *Peel Castle.*
 - K. k. German.*
- Michael-Sheading.*
 - K. k. Michael.* *Bishops Court.*
 - K. k. St. Mary Ballaugh.*
 - K. k. Patrick of Jurky.*
- The *Ayre-Sheading.*
 - K. k. Christ Lezayre.*
 - K. k. Andrews.* *The Archdea-*
 - K. k. Bride.* *(conry.*

So

A short Survey of the Isle of Man.

So that the Church is govern'd under a Bishop, by an Archdeacon, two Vicars-General, and 16 Ministers. The Militia under the Governours by three Majors, and 18 Captains of Parishes; the Towns, by the 4 Constables; and the Civil Constitution, by two Deemsters, 6 Coroners, 17 *Moor*s, or Bayliffs, with several other inferior Officers.

Air.

The *Air* by reason of its Northerly situation, is sharp and cold, much expos'd to violent Winds, having no shelter from Woods or Mountains, for the Mountains fill the middle part of the Country, so that the Habitable part is expos'd to the Sea Air; but especially those that lye to the South-West feel the dismal effects of a Salt Vapour, that point off the Island lying open to the Chaps of the Channel, and consequently the Air is more destructive than what comes from any other Point, as being better secur'd by the Neighbourhood of *England* or *Ireland*. The Island is likewise subject to Mists and Vapours, but they are not observ'd to be any way noxious, but rather allay the severity of the Cold; for there is nothing hurtful in Mists, but when they are rais'd from unwholsom Fens, or a muddy Shoar, which corrupt the Air they mix with. But the Shoar here is all either Rock or Sand, and consequently the Vapours that mix with the Air cannot be unwholsom, as being constantly agitated by the violence of the Winds, and contrary

A short Survey of the Isle of Man.

3

contrary motions of the Tide, which are very impetuous; and I think the long lives of the Natives (some exceeding Fourscore, without either Physick or Physician) is a convincing Demonstration of the Truth of this Proposition.

As to the Soil, the middle part of the Country is generally Barren, and full of Mountains, of which the most considerable are the two *Barranets*, *Skeyah*, and the *Watch-Hill* of *Knockalaw*, but above all *Sneadfeild* is the most famous for its unparallel'd Prospect of *England*, *Scotland* and *Ireland*. The North-West is a poor Gravel and Sand: The North-East has a large Tract of Meadow call'd the *Gurragh*, which was formerly under Water, but of late well drain'd, and greatly improv'd: The South and South East, has a reasonable good Soil, and produces moderate Crops of Corn, when well Husbanded, and has some tolerable Pastures; and the whole has been of late Years greatly improv'd by the late Governor *Greenholse*, who Taught them the Art of Liming their Lands, which they likewise improve by Sea-Weeds, and in many parts of the Country there is Marle, but the People have not the Skill, or the Purse to lay it out on their Grounds, and I do not doubt but Turnips would be an admirable improvement on the Northside, were they able to enclose their Lands, that they might secure them. The Country affords all sorts of Grain in reasonable Plenty, some small quantity.

Soil.

quantity of Hemp and Flax, a little Honey and Wax, and some Fish-Oyl they export Yearly. Their Cattle are generally small, the better sort improve their Breed, as likewise that of their Horses, which are not yet arriv'd to any great perfection: They have also a reasonable quantity of Sheep, and some improve in their Breed very much, but of these they have barely enough to answer the necessities of the Country. They have a remarkable sort they call *Laughtown-Sheep*; and the Wool *Laughtown-wool*, which, when carefully dress'd makes a Cloath near a Hair colour, which is one of the greatest natural Rarities of the Country, especially since the Lambs seldom follow the colour of the Sheep, tho I suppose it is because they are not kept unmixed, which I have found true by experience: They have likewise Swine in abundance, of which those about their Houses are reasonably large, but they have a small Mountain-kind call'd *Pars*, which are admirable Meat: They have also plenty of Goats; all Swine of Delinquents are the Lord's, all Goats of Felons belong to the Queen of *Man*: They have likewise plenty of Rabbits at Twopence the Couple, a fat Goose for Sixpence, Hens and Ducks at Threepence a Piece, and usually Twelve Eggs a Penny: My Author says, there are Otters, Badgers, and Foxes, and the like, but I hear of none; but Hares they have in abundance. There are some

A Short Survey of the Isle of Man.

5

Small quantities of Red-Deer in the Mountains, and the Earl of *Derby* has lately sent over some Fallow Deer into the *Calf*, which is a very Pleasant Island, near five Miles in Circuit, and has all the Beauty and Variety, (Trees excepted) of any Park I ever saw. In the Rocks of this Island are great quantities of all sorts of Sea-fowl, but above all, the *Puffin* is most remarkable, which is not to be found in any other part of the Isle of *Man*: They breed in Rabbet-Holes, and are never to be seen but in the Months of *June* and *July*, which are the times of Sitting. The Earl has likewise sent over Partridge, which thrive very well, tho' my Author says, his Grand-Father was not so Fortunate in his Experiment, I suppose the Hawks destroy'd them, for there are some Ayries of mettled Faulcons, and in Summertime we have a sort of small Hawks call'd *Merlins*, which come out of *Scotland* and *Ireland*. We have yet no Pheasant, or Heath-Game, but Hens too many, as being protected by the Laws. They have very little Timber at present, tho' 'tis certain, not only from *Goddard Crowman's* hiding 300 Men in a Wood, and the Church call'd *Kirk-Arbory*, but from the Timber found in their Bogs, especially those large Meadows call'd the *Curragh*, that they had formerly great quantities: Their Firing therefore is generally Turf, and Peet, for they have not discover'd any Cole-Mines, tho' they have some good Stone Quarries, especially

especially Lime-stone on the Sea-shoar; and the Rocks call'd the *Mine-haugh*, give very probable signs of other Minerals, and I am inform'd they have found Iron, Lead and Copper.

Rivers.

This Island, says Mr. *Challoner*, to a wonder in so small a Tract, abounds with Springs of Water, by which they are supply'd with many pleasant and useful Rivulets, but none that deserve the Name of a River, tho' after any Rain they are violent Torrents: The Principal are the *Nob*, entering the Sea at *Peel*, *Colby-River* in the North by *Ramsey*; the *Black* and *Gray Water* that make the *Salmon River* at *Duglass*, and that which falls into the Sea at the foot of *Castle Rushen*. The Water is generally good, and much commended by Strangers, who sometimes send for quantities to Brew with, as imputing the goodness of our Ale to our Water rather than our Ma't.

These Rivers afford *Salmon*, *Trouts*, *Eels*, &c. but the principal subsistence of the Inhabitants is from the Sea, which has great variety of excellent Fish, as *Holyboat*, *Turbot*, *Ling*, *Cod*, &c. and all sorts of Shell-Fish; a large *Lobster* for a Penny, and very often a dozen of *Crabs*; the *Oysters* are very large but scarce, I suppose they have not yet hit upon the right bed; neither in truth, is there near that quantity of Fish they had in former Ages; for since their *Herring* tails, (of which formerly they had such quantities, that 500 have been sold for a Groat,

A short Survey of the Isle of Man.

7

Groat, and yet the Fishery worth 3000l. *per Ann.*) all other Fish declines, for *Herring* is the universal Prey, so that this only want has reduc'd the Country to great Extremities, and I think it demonstration, that tho' they want nothing, yet the Cheapness of their Provisions proceeds from scarcity of Money, and deadness of Trade, rather than any real plenty among them.

What the number of the Ancient In-^{Inhabita}habitants was is uncertain, at present the ^{tants.} *Militia* consists of about 2000 Men, reasonably well Disciplin'd, besides the Fee'd Soldiers. The People in general are well-bodied, and inur'd to labour; and it is observ'd, that those who are refin'd by Travel, prove Men of Parts and Business. The common sort speak their Native Language, the Gentry better English than in the North of England.

As for the *Manks* Language, according ^{Language,} to the best information I cou'd get, it differs no more from *Irish*, than *Scotch* from *English*, and both of them different Idioms of the *Irish*, or *High-land*, tho Bishop *Philips*, a Native of *North Wales*, who Translated the Common Prayer into the *Manks* Tongue, observes most of the *Radixes* to be *Weleth*, and pretends he had never been able to perfect the Work, but by the Assistance of his Native Language. For my self, I observ'd many of their Expressions to have some resemblance to the *Latin* (tho' I cannot imagine how any Foot-
steps

A short Survey of the Isle of Man.

step of that Language should be found here) as *Qui Fer a tye* for *Qui vir Tecti*, with an Abbreviation common to the *Irish*: But as this was but my private Opinion, so I am satisfied no positive Judgment can be fram'd of it, unless the Language were reduc'd to Writing; for Bishop *Philips's* attempt is scarce intelligible by the Clergy themselves, who Translate it off of hand more to the Understanding of the People. As for their Utensils and Terms of Art, most of them are English with a *Manks* Termination, as *dorus* for *door*; thus they say, *Fough a dorus*, for *Drink at the Door*, which is as religiously observ'd among them at parting, as a Stirrup-Cup with us. In the Northern part of the Island they speak a deeper *Manks*, as they call it, than in the South, which is nearer the Original *Highb-land*, as being least corrupted with *English*. Their Original words are few, and adapted to meer Necessity, but Expressive, and often prettily soften'd by their Abbreviations.

Towns

There are four *Towns* at present, of which the Principal is *Castletown*, the Capital of the Island, and the Residence of the Governor. Mr. *Challoner* says, the Castle is the solideest Piece he ever saw, and, by Travellers, said to be like *Elsinore* in *Denmark*. The Building is ascrib'd, by the *Mank's* Tradition, to *Guttred*, the second of their *Orrys's*, whose Father, they say, was Son to the King of *Denmark*, and is, in truth, a noble Piece of Antiquity. At the foot

A short Survey of the Isle of Man.

901

of this Castle is a poor Creek (where small Ships sometimes venture in) which opens into a large, but foul Bay, therefore very dangerous for Shipping; but about a Mile from the Town is a reasonable good Harbour, call'd *Derby-Haven*, which is secur'd by a Fort built in a little Island Dedicated to *St. Michael*, by the late Earl of *Derby*.

Duglass, or *Dufglass*, is the second Town: It has upon the East a very safe Gullet in the heart of the Town; the Mouth of it is secur'd by a Fort, so that there is no attempting either Town or Harbour from the Seaward.

The Third is *Peeltown* on the West, Antiently call'd *Holm-Town*; it has a little Creek, or Harbour, secur'd by an Island Wall'd round, very difficult of access, the foot of it being craggy Rocks. The Castle has a Plat-form round it, well secur'd with Cannon; in it stands the Antient Cathedral Dedicated to *St. German*, the first Bishop, and repair'd by the present Earl; likewise a ruined Church Dedicated to *St. Patrick*, their Apostle: Within this Circuit is the Lord's House repaired by the present Earl, ruinous Lodgings of the Bishop, with many other Turrets, Store-houses, &c. which shew very Noble remainders of Antiquity.

Ramsay, is the last Town, upon a large but open Bay to the North-East, defended by a Block-house, built by the present Earl.

G

The

A short Survey of the Isle of Man.

The whole Island is Naturally secur'd by dangerous Rocks and Sands, and violent Currents of Tides, but, *when all is said*, says Mr. Challoner, *its Poverty is its greatest security.*

A Farther Account of some remarkable things in this Island. In a Letter to Mr. Joseph Addison, of Magdalen College, Oxon.

S I R,

I Hope you will impute the trouble I give you to the necessity, you tell me, I lye under, of making some Addition to my *Survey of the Isle of Man*, by way of Natural History, since nothing but your Commands could have engaged me in a thing so much out of my own Way: For as neither my Education, or Genius, lead me to the Study of Simples, or Minerals, so I assure you I never had Curiosity my self enough to enquire, whether they had any thing in either kind, that differ'd from the Common Productions of *England*, tho' I am inform'd, since I left the Island, they have discover'd very good Mines of Lead, Copper, Iron, and great probability, of Coal. Nor is it the least Indication of these Minerals that there is a Pool in the Mountainous parts of *Kirk-Christ Rushen*, of so vitriolick a Quality, that no Ducks or Geese can live near it; which probably proceeds from the frequent

A short Survey of the Isle of Man.

111

quent Spewings of Copper, that are discover'd on all sides of those Mountains. This is the only Curiosity of that kind, I have heard of, except the tradition of *St. Maughold's Well* may be thought another, which (if a Barren Woman be plac'd in that Saint's Chair, and a Glass of the Water given her) they say has a Prolifick Quality, but probably has lost much of its antient vertue, since the Priests, who had the Custody of it, have been discontinued. But whatever generating Faculty these Waters may have, I am certain those that make a prodigious Bogg of Six Miles long, and three over, call'd the *Curragh in Kirk-Christ Leczayre*, have no such prolifick Quality, as not producing Frogs or Toads. Tho' this may not seem strange in the Neighbourhood of *Ireland*, both Nations ascribing it to the Blessing of their Common Apostle *St. Patrick*: Yet methinks it could not but be worth some curious Persons enquiry, whether this may not proceed from some vitriolick Tincture of the Soil, or from some Salt Vapours that may come from the Sea, or from unwholsome Effluvias that may arise, either from the Stagnation, or, (which I would rather prefer) the Fermentation that may cause the Bogg it self; Or whether in reality in these Northern Climates the Sun has force sufficient to dispel those unhealthy Vapours, and impregnate the Waters with a vital Heat. Nor are the Firs, frequently found in the Bottom of these

these Bogs, less worthy an Enquiry, where tho' they lye eighteen, or twenty Foot deep, the Roots are still growing upright in the ground, and all firm and entire, but the Bodies broken off, with their Heads all lying to the N. E. which at least contradicts the Opinion of the Subterranean Growth of Trees; tho' whether this proceeded from that universal Breach of Nature, which we call the *Flood*, or from any particular Convulsion in these Northern Parts, or from some violent Concussion from the S. W. as most have fancied: In me it raises an Idea, like the Bursting of a Mine, where the Mass of Matter, is sometimes thrown into rude and indigested Mountains; and has proportionably deep, and unfathomable Caverns, which are either fill'd with Water, or Skinned over with a Spongy Substance, which we call Bogg; at the Bottom of which, the First Surface of the Earth with its Original Productions, is still firm, and entire: And as these Trees are generally Fir, of which Species there are none now growing in these Parts; it may raise a Query, whether the very Productions of the Earth did not vary with its Transmutation: Nor is the manner of the Discovery of these Trees less remarkable, since no Dews are ever seen upon those Parts of the Surface of the Bogg, tho' they lye 20 foot interr'd. This may raise Speculations among the Learned, whether Dews may not rise as well as fall, or whether they are evaporated,

or

A short Survey of the Isle of Man.

113

or absorbed by these Subterraneous Trees. And as the Earth, with its Original Surface, subsided in these Lower parts, so the Tops of the Mountains seem nothing but the Rubbish of Nature, thrown into barren and unfruitful heaps, as near two thirds of the Island is of this sort. Some seem particularly worthy our Remark, as the two *Barrowles*, *Skeyal*, the Watch Hill of *Knockalow*, but particularly *Sneafeild*, where it is not unpleasant, when the Weather is clear and serene, to see three noble Nations surrounding one of the most obscure in the Universe, which is as it were the Center of the *British* Empire. Here it was the famous *Cowley* in his *Poetic Vision* places himself, to deplore the Miseries and Calamities of our unhappy Civil Wars, without reflecting on the Quiet and Security of the Place; which almost always follows Poverty, since *Nothing is safe in this World that will bear the Charge of its own Ruin*. And as Nature has produced so many remarkable Monuments of her own first Dissolution, so Art has not been wanting in repairing others which were, no doubt, design'd to preserve the Memory of considerable Actions, tho' now lost to us: In these little Hillocks (which I think upon *Salisbury* Plain they call *Barrows*) frequently Urnes have been found, which shews the manner of Burning the Dead not to have been peculiar to the *Roman* Nation only, since it is almost certain this Island was never in their Possession.

14 *A short Survey of the Isle of Man.*

The most remarkable of these is one in the center of the Country call'd the *Tinwall*, on which their Laws are promulg'd on *Midsummer day*, as being rais'd with several Ascents for the different Orders of People, and is indeed a pretty Curiosity. But the largest is in the midst of a Morass, call'd *Kirk Christ Rushen*, where *Reginald, King of Man*, was slain by the Knight *Suan*; whether it was rais'd in Commemoration of the Misfortune of that Prince, or whether it was an Antient Fort, or for what other end it was design'd, is not at present known, yet it is still much Celebrated among the Natives, by the Name of the *Fairy Hill*, upon which a very odd Story depends that would tire your Patience rather than gain your belief; for as no People are more Ignorant, so perhaps there is no Place where Stories of that kind are more currant, especially of the Apparitions of Funeral Solemnities, which I have had positively attested, tho' none so as could deserve entire Belief. But as to the Light being generally seen at People's Deaths, I have some Assurances so probable, that I know not how to disbelieve them; particularly an Antient Man, who has been long Clark of a Parish has affirm'd to me, he almost constantly sees them upon the Death of any of his own Parish, and one Captain *Leathes*, who was Chief Magistrate of *Belfast*, and reputed a Man of great Integrity, assur'd me he was once Shipwreck'd on the Island, and lost

great

great Part of his Crew; that when he came on Shoar the People told him he had lost 13 of his Men, for they saw so many Lights going toward the Church, which was the just number lost. Whether these Fancies proceed from Ignorance, Superstition, or Prejudice of Education, or from any traditional or heritable Magic, which is the Opinion of the *Scotch* Divines concerning their second sight, or whether Nature has adapted the Organs of some Persons for discerning of Spirits, is not for me to determine, since I design the whole for an Introduction to a Story, which happen'd in the Year 1690, upon the late King's going into *Ireland*, of a little Boy then scarce 8 Years Old, who frequently told the Family in which he liv'd, of two fine Gentlemen who daily Convers'd with him, and gave him Victuals, and something out of a Bottle of a greenish Colour, and sweet taste, to drink. This making a Noise, the present *Deemster*, a Judge of the Island, a Man of good Sense and probity, went into the Mountains to see if he could make any Discovery what they were; he found the Boy, who told him they were sitting under a Hedge about an Hundred Yards from him. The *Deemster* bid the Boy ask them, why he could not see them, accordingly the Boy went to the Place, put off his Cap, and made his Reverence, and returning said, *It was the Will of God they should not be seen, but the Gentlemen were sorry for his Incredulity*

Key. The *Deemster* pull'd a Crown-piece out of his Pocket, and ask'd the Boy what it was; the Boy answer'd, he could not tell; he bad him ask the Gentlemen; the Boy went as before, and returning told him, they said it was Silver, but that they shew'd him a great deal of such Silver, and much yellow Silver besides. Another day a Neighbouring Minister went into the Mountains, the Boy told him they were in a Barn hard by, exercising the Pike; he went to the door of the Barn, and saw a Pitch-Fork moving with all the proper Postures of Exercise, upon which rushing into the Barn the Fork was struck to the Roof, and no Person to be seen. Another day the Boy came and told Captain *Stevenson*, that one of 'em came with his hand Bloody, and said he had been in a Battle in *Ireland*; the Captain mark'd the day, and tho' they had no News in near a Month after, it agreed exactly with the time Colonel *Woolsey* had given the *Irish* a considerable Defeat. I could give you an hundred other Instances during their stay, which was above a Month, but at last the King came with his Fleet into *Ramsay Bay*, which one of them telling the other before the Boy, he answer'd, it was well the King was there in Person, for had he sent never so many Generals, his Affairs would not Prosper; and speaking to the Boy, told him, they must now go with the King into *Ireland*; that he might tell the People of the Island, there wou'd be

be a Battle fought betwixt *Midsummer* and *St. Columbus Day*, upon which the future Fortune of *Ireland* would depend, which exactly agreed with the Action of the *Boyme*: That the War would last 10 or 11 Years, according to one Information, or 12 or 13 according to another, (which is the only Variation I could observe in the whole Story) the Boy being so very young, and having forgot great Part of it himself before I came into the Island ; but that in the end King *William* would be Victorious over all his Enemies. He that considers the Youth, and Ignorance of the Boy, which render'd him incapable of carrying on an Imposture, must needs allow there is something uncommon in it, except there had been a Conspiracy of all the best of the People to deceive me, and every Person mentioned is still living, and ready to attest (if need require) upon Oath what I have alledg'd. For my self I can assure you I have transmitted it with the utmost fidelity, tho' much short of my Original Information, and only beg you to accept of the whole, as a Testimony of the Real Esteem of,

SIR,

Your most humble Servant

Wm. Sacheverell

ESSAY

ESSAY I.

Of the Original Government of the Isle of MAN.

THE Original Inhabitants of the Isle of *Man* were undoubtedly the same with the rest of *Britain*, and their first Government a sort of *Aristocracy*, under the *Druids*. I could almost venture to call it a *Theocracy*, their Notions of Divinity were so lively and perfect; their Form of Government so admirably adapted to the good of Mankind; in short, such an excellent mixture of *Prince* and *Priest*, that *Religion* and the *State* had but one united Interest. All Mistakes were ended by an Amicable Composition, the People had such a Veneration for the Integrity of their Rulers, that their Awards serv'd instead of Laws; the Parties acquiesced, and chearfully attended the Magistrate from the Tribunal to the Altar. This was the true Patriarchal Government, which was not always due to Birth, but Vertue acquired a voluntary Empire o're the Wills and Affections of Mankind; where no seperate Interests were to be found; no self-designs, but one publick Spirit, inspired the whole Community;

A short Survey of the Isle of Man.

19

munity: How long they continued under this happy Form is very uncertain, (tho' undoubtedly its Original was as early as Nature it self) but generally 'tis supposed something longer than the rest of *Britain*, which the *Romans*, by reducing it to their own Standard had (as they term'd it) civiliz'd, but in truth corrupted the Morality, and untaught the genuine Rudiments of Nature; and it is not improbable it might last till near the end of the Fourth Century, (for I have no more faith in *Capgraves* Legend of *Mordain*, which had put an end to it in the first, than in *Boetius's* Fable of *Amphibalus*, by which it had determin'd in the third) about which time we are inform'd by Mr. *Camden*, out of *Nennius*, that this Island was Conquer'd by one *Binley*, a *Scot*. Here began Rapine, War and Violence; the Ancient Form of Government was over-ruin'd, the Natives Murder'd, expell'd, or if any had so little sense of their former happiness as to survive it, oppress'd; the first easy persuasive Power was forgot, and the Will of the Conqueror supplied the want of Laws; for as yet none were superinduc'd, but force was the Common Standard betwixt the Leader, and his Followers, a People equally brutish with himself: But as it had been impossible for their Government to have subsisted by methods so unequal, common necessity taught them to agree in some Fundamentals; as dividing the Booty, Sharing the Lands, and giving the Leader his

A short Survey of the Isle of Man.

his proportion, and this *Original Contract* came to be the Foundation of their Laws, which the Universal Traditions of the *Manks* Nation ascribe to.

Mannan-Mac-Lear, whom they believe the Father, Founder, and Legislator of their Country, and place him about the beginning of the Fifth Century: They pretend he was Son of a King of *Ulster*, and Brother to *Fergus* the Second, who restored the Kingdom of *Scotland* *An. 422.* As it is probable the Prince, by the Rule laid down, had his Share, or proportion in Lands; so the Tradition says, he exacted no Tax, or Subsidy, from his People, but only a quantity of Rushes which were brought him on *Midsummer-day*. This easy Service, it is probable, made him greatly belov'd, and almost adored for his Wisdom (for the Subjects will always believe the Prince wise that makes them Rich) and because they could express it no better, reputed him a Magician: A Craft not uncommon in Legislators, as *Zoroaster* and *Numa*, to make the People believe they Act by some Superiour or Supernatural Power, that so their Dictates may be received as Oracles among the Ignorant and Vulgar. And what seems to complear their happiness, so towards the latter end of his Reign, *St. Patrick* landed here in his second Voyage for *Ireland*, and was greatly opposed by one *Melinus*, a famous Magician, (say *Jocelinus in vita Patricii*.) who in imitation

on of *Simon Magus* attempting to Fly in the Air was mortally bruised by a fall, but upon his Repentance and Conversion immediately restored to his Health: Such Wonders Religion can do, or so much have the Writers of Ecclesiastical History deceived us. Whether *Mannan* and *Melinus* were the same we are not inform'd, nor what became of him; but the *Manks* Tradition says, That *St. Patrick* proceeding on his Voyage, left *Germanus* Bishop, (and *Focelinus* concurs with him in these words) *ad regendum et erudiendum populum in fide Christi*. This *Germanus* was Canon of the *Lateran*, a prudent and Holy Man, one of the first assistants of *St. Patrick* in the conversion of *Ireland*, who by his Wisdom, Conduct, and Vertuous example, absolutely settled the *Christian* Religion, whether by the Death, Conversion, or Voluntary Abdication of *Mannan-Mac-Lear* is uncertain, for metel thinks Expulsion sounds too harsh. Those were the Saints of a later date, who expell'd the Natives to enjoy their Lands, and by Rapine and Murder made room for what they call Religion. How long this pious Person fill'd the Chair we know not; that he died before *St. Patrick* is evident; the Church celebrates his memory among the Blessed, and the Cathedral in *Peel-Castle* is Dedicated to him.

To supply this loss *St. Patrick* sent over 2 Bishops *Conindrius* and *Romulus*, of whom their Tradition says no more, but that during

A short Survey of the Isle of Man.

ing their Government St. Maughold was
 cast in here in a little Leathern Boat, his
 Hands manacled, and bolts on his Feet; the
 good Bishop received him with Admiration
 and Pity, especially when he had inform'd
 them he had been a Captain of Robbers in
Ireland, and that he Voluntarily underwent
 this Penance for his former course of Life.
 The rest of the Legend is so gross, I shall on-
 ly say, That after the Death of the two
 Bishops he was Elected by the unanimous
 consent of the *Manks* Nation Anno 498,
 which was Four Years after the Death of St.
Patrick. It is not express'd whether he held
 the Temporal Government, my Author is
 of Opinion he did not, but that he retired in-
 to the mountainous Tract, call'd by his own
 Name, where he led an Austere and Con-
 templative Life: In which place the piety
 of succeeding Ages built a City, tho' now
 scarce a Village, except *Ramsey*, which is
 within the Parish, were the place; an odd
Metamorphosis that changed a Man, whose
 Nature ought to be conversable into a soli-
 tary animal, and afterwards that solitude in-
 to a City. In this retirement it was that St.
Bridget, one of the Tutelar Saints of *Ireland*,
 came to receive the Veil of Virginity from
 his Hand, as her Nephew *Cogitosus*, who
 wrote her Life, informs us. He that hath
 more curiosity for the Legend of this Saint
 ought to read his Life written by *Lawrence*
Surius, a Monk of *Furness*, who had either
 larger invention, or was better inform'd
 than

than the rest of Mankind. How long he
fill'd the Chair is very uncertain; but the
Manks Tradition says the Government con-
tinued successively in the Hands of the
Bishops, until the coming of a King call'd
Orry, but this contradicts all the Legends
and Histories of that Age; for the An-
tiquities of *Glassenbury* tell us, That about
the Year 520 King *Arthur* Conquered this
Isle, which he generously restored to the
Native Prince, and afterwards admitted
him among his Knights of the *Round Ta-*
ble; for in those Romantick Ages, Honour
was the sole object of their Conquest, which
the Ambition of the World hath now
learn'd to improve to interest and private
advantage. Who this King was our Le-
gend-makers have not inform'd us, neither
have we any Nam'd till about sixty Years
after, this was.

Brennus, by *Buchanan* stil'd *Brendinus Regu-*
lus Euboniæ: Sisters Son to *Aydan* King of
Scotland, a Prince Enterprizing, Active and
Brave, who hearing his Uncle was hard be-
set by the *Picts*, and their Confederates,
rais'd what Forces he could for his assi-
stance in the Year 594, was Slain fighting
in the head of his *Manks*-men, and with a
prodigious Slaughter of the Enemy, left a
Bloody Victory to his Uncle. Not long
after *Eugenius*, the Son of *Aydan*, obtain'd
the Crown of *Scotland*, and in memory of
his Education, and the kind Reception he
had found here, sent his three Sons *Fer-*

quard

A short Survey of the Isle of Man.

quard, Fiacre, and Donald, to be Educated under Conanus, Bishop of this Isle.

Perquard obtain'd the Crown of *Scotland* in 610, and not long after was Murdered by a Conspiracy, upon which the Nobility, by a solemn Deputation, offer'd the Kingdom to his Second Brother

Fiacre, who (tho' in the heat of Youth) rejected it, with a greatness that perhaps never had a parrallel, and afterwards became one of the most eminent Instances of Mortification and Devotion, which that Age produced; and the Crown devolv'd on the Younger Brother

Donald, who Govern'd with great prudence, and as he was one of the most celebrated of all the *Scottish* Kings, has left indisputable to Posterity, which was the greatest, he that refused the Crown, or he that wore it with so much Honour and Integrity. It is probable this Island, after the Death of *Brennus*, was annexed to *Scotland* from which it is believed to have been wrested about 20 Years after by *Edwin* King of *Northumberland*, tho' how long he held it is very uncertain, and perhaps might be rather a Ravage than a Conquest; neither do we find it met with any further Disturbance till about 300 Years after, so that it gave no occasion for History, which generally treats of nothing but the Miseries and Misfortunes of Mankind, but rarely records their quiet and happiness. But during this long silence of the *British* Historians

Historians, the *Manks* Tradition supplies us with a Line of Kings, whom they term *Orrys*, and tell you they had a Succession of 12 of them; of which the first was a Son of a King of *Denmark* and *Norway*, a fortunate and Enterprizing Prince, who, they say, first Conquer'd the *Orcades*, and then the *Ebudes*, and at last fixt his Residence in the Isle of *Eubonia*; he Reigned long and peaceably, and became the Stem of their Second Race of Kings called *Orrys*. During whose Government the *Christian* Religion flourished, under the care of their *Bishops*, Successors to *St. Patrick*.

Guttred, his Son, succeeded, to whom they ascribe the building of *Castle Rushen* about the Year 960; he greatly laboured to Civilize the People; and lies obscurely Buried in the Castle of his own Foundation, and has left a Noble Monument to all succeeding Ages of his Vertue. The Third of this Line was

Reginald, a Prince gay, amorous, instant, and reputed a Magician, who having seduced a Lady of Quality by a certain Magick, that is seldom wanting to the Witty, and the Brave, had the ill fate to have his Throat cut by her Brothers, who were Soldiers of Fortune. He was succeeded by one

Olaue, who, for assuming the Crown without the King of *Norway's* Consent, was civilly invited to his Court, but at his

A short Survey of the Isle of Man.

his Landing was Seiz'd, Arraign'd, and Executed.

Olain, his Brother, succeeded him, who seiz'd on this, and some other Islands; a Prince of great Vertue and Justice, who, after a Government of three and twenty Years, died of a Flux in *Ireland*, and had for his Successor

Allen, a cruel, libidinous, extravagant, intemperate Prince; he was Poisoned, or Bewitched, by a Person that had been his Governour; he was succeeded by his Son called

Fingall, who had for his Successor his Son

Goddard, of whom the *Manks* Tradition gives us no Character; and I doubt the whole number are no better then the Invention of their Monks, to amuse the People, especially since they have omitted almost the only real King that deserv'd that Honour; his Name was

Macon, or *Macutus*, who lived about the middle of the Tenth Century, and for refusing to do Homage to our glorious Monarch *Edgar*, lost his Kingdom, but was afterwards not only restored, but made Admiral of that prodigious Fleet (which perhaps never had a parallel.) of 4800 Sail of Ships (if our Historians have not added a Cypher too much) with which twice in the Year he Sailed round the *British* Isles, to clear the Seas from Rovers, especially the *Danes* and *Normans*, who, about that time, miserably

miserably harassed the Sea-coasts of Europe. Sir Henry Spelman calls him *totius Angliæ Archipirata*, which in another place he interprets *Prince of Seamen*; and from him, it is probable, the antient Bearing of the Island was a Ship in her ruff Sables, with this Inscription, *Rex Manniæ et Insularum*; which, my Author says, was engraved on a Seal once in the Custody of Mr. Camden. It is certain that Coats of Arms came to be in use about that time, and this among the Criticks was supposed to be the Seal of *Macon*: tho' how the Coat came to be altered is uncertain, except this now in use was the proper bearing of *Goddard Crownan*, and his Descendants. Among other Marks of Honour paid to this Prince by King *Edgar*, his Attendance on him in that Solemn Passage over the *Dee* is not the least, where he, accompanied by a vast number of his Nobility in Boats, was rowed over that River in a stately Barge, prepared for that purpose, by Eight of those Kings, who paid Homage to his Sovereignty, he himself holding the Rudder, to testify his Superiority over them all, among whom *Macon* had the third Oar, to give him Precedence of the other five; and when that Monarch made the memorable Confirmation of the Charter of *Glastonbury*, *Macon* Subscribed to it immediately after the King of *Scotland*. How long this great Man govern'd (who must always be reputed among the Heroes) is

A Short Survey of the Isle of Man

uncertain, and likewise who Succeeded him, tho' his Name was probably

Syrach, who held the Kingdom about the beginning of the Eleventh Century, of whom neither *Mr. Cambden*, nor the *Manks Tradition*, gives us any Character, but both agree he was Succeeded by his Son

Goddard, towards the latter end of whose Reign Anno 1065; *Edward the Confessor* died, and *Harold*, Son of Earl *Goodwin*, was Elected to the Crown of *England*, against whom *Harfager*, King of *Norway*, came with a mighty Army, but *Harold* met him at *Stamford*, Fought him, and routed him, and drove his *Norwegians* out of *England*, among whom *Mr. Cambden* from the *Monks of Rushen*, and the *Manks Tradition* tells us, that *Goddard Crownan*, Son of *Harold* the black of *Izeland*, fled for Protection into this Island, where he was kindly entertain'd by the People (who are naturally fond of Strangers) but then greatly discontented with the ill Conduct of their Prince, a Man of no Faith, no Honour, Treacherous, Inconstant, Timorous and Unjust; one, in short, that seem'd peculiarly markt out by Heaven to undo himself and People; of whose ill Humours *Goddard* thinking to make advantage, return'd into his Native Country, and raising a great Fleet, came back with all speed to the Isle of *Man*, but found the King dead, and his Son

Fingall in the Throne, and as the People naturally bury their Greivances in their
Princes

Princes Grave, *Goddard* found all his Measures broken, therefore he resolv'd to attempt the Island by open force; but receiving a notable Repulse by the Natives, return'd back to reinforce his Fleet and Army, which done, he made a Second Attempt, but still with the same Fortune, so that despairing to effect this design by open violence, he had recourse to this Stratagem. In a dark Night he came upon the Coast, and landed Three Hundred of his Men, and lodged them in a Wood under a Hill called *Skeyall* near *Ramsfey*, and the next Morning landed the rest of his Forces, was opposed by the *Manks-men* with their usual Bravery, and when *Goddard's* Men began to give ground, and the Natives thought the Field their own, the Three Hundred fresh Men fell on them in the Rear, and *Goddard* renewing the Charge vigorously in the Front, the Poor *Manks-men* began to give Ground, and at the same time the Tide coming in render'd their Retreat impossible, so that reduced to the fatal necessity of Dying by the Enemies Sword, or drowning in the River, they unanimously cry'd for Quarter, which *Goddard* (remembering the kind Reception he had found) willingly granted, and sound'd a Retreat to save any further Bloodshed: What became of *Fingall* we do not find, but probably he fell in Battle. The next Morning *Goddard* assembling all his Forces, gave them their choice, of dividing their Land, or Booty.

A short Survey of the Isle of Man.

among them: The Majority chose the latter, and accordingly had it divided with great equality, and were civilly dismiss'd; and as for those that were willing to stay, *Goddard* granted them the Southpart of the Island, and the Northern Division to the Original Natives, but upon Condition that no Man for ever should Claim any Inheritance, so that to this day the whole Island became the Demesne of the Crown. Thus *a discontented People, by changing Masters, often run themselves into the Slavery they thought to avoid.*

ESSAY II.

Of the Family of Goddard Crownan

G*oddard* having thus fortunately settled himself, and his Affairs, endeavour'd to secure the Civil Policy of his new Government, and to compose the Minds of his People that were of different Nations, Languages, and Manners, but as the natural Aversion which Men have for Strangers (especially when they come to be their Masters) rendred his Design difficult, and almost impracticable, he found a foreign War

War absolutely necessary, whether Military Discipline renders Men more exact in their obedience, or that the employing of the more Active Spirits abroad, in a manner stifles the Seeds of Factions and Divisions at home ; or whether Men more naturally agree to oppress their Neighbours, than to live peaceably and amicably among themselves. Wherefore raising a great Army, where all the Active and the Brave of either Party were indifferently preferr'd, he landed them in *Ireland*. His first Attempt was upon *Dublin*, which immediately opened her Gates, and almost all the whole Provinces of *Leinster* followed the Torrent of his good Fortune, had not the Western *Scots* given some check to it : He therefore equipp'd his Fleet, and spread such a terrour among them, that they all submitted to his Orders, viz. That no *Scot* should build a Boat above three Streaks high, says the *Manks* Tradition, or drive above three Nails in them, according to *Mr. Cambden* : After this, resolving on a Progress to settle the whole Kingdom of the Isles, he Died in the Isle of *Ylas*. A Prince fortunate in War, prudent in Peace, and merciful after Victory. He left three Sons behind him *Lagman*, *Harrold* and *O-lave*, and was the Stem of their third Race of Kings of the *Izeland*, or *Norwegian* Lines.

Lagman, the Eldest of his Sons, succeeded him in the Government, but with the continual

continual Rebellion of his Brother *Herrald*, who probably was favoured by the Soldiery; so that he was forced to Seize him, and deprive him of his Members of Generation, (a barbarity frequently practised in those Ages) of which he died; but immediately repenting this inhuman Usage of his Brother, he quitted his Kingdom, and took the Sign of the Cross, according to the misguided Devotion of those Times, and Travell'd to *Jerusalem*, where he dyed 1075. He held the Government but two Years, which shews Mr. *Cambden* greatly mistaken, in allowing sixteen to his Father, whereas there were but Nine from his Landing to the Death of *Lagman*.

Olave, the third Son of *Goddard Crownan*, being very Young, the Nobility and People not agreeing on a proper Person to Administer the Government; sent to *Murcard O Brian*, King of *Ireland*, desiring him to send them some worthy Person of Royal Extraction to Rule during *Olaves* Minority; the King willing to oblige them sent *Donald*, the Son of *Tade*, admonishing him to Govern another Man's Inheritance with gentleness and moderation; but as Power often intoxicates weak Minds, he quickly forgot the good King's prudent Advice, and gave himself to all manner of Villanies, till the Nobility and People no longer able to bear them, by universal Consent expell'd him the Island. About the same time in the Year 1077, the King of *Norway* sent one *Ingremond* to take upon him the Government

vernment of the Kingdom of the Isles, who came as far as *Lodus*, now *Lewis*, and sent to the Nobility and People to Elect him their King, who assembling themselves in order to it, were informed he gave himself up to Robbing, Drunkenness, and Violating Matrons and Virgins; therefore they unanimously Agreed in the Night to fire the House in which he lodg'd, with his Retinue, and by a barbarous piece of Justice with Fire and Sword dispatch'd him, and all his *Norwegians* at once, and Elected one *Mac Marus*, a Person of great Prudence, Moderation and Justice, who in the Year 1098, laid the first Foundation of the Abby of *Rushen*, in the Town of *Ballasalley*; these Monks liv'd by their Labour, with great Mortification; wore neither Shoes, Furs, nor Linnen, Eat no Flesh except on Journeys. It consisted of twelve Monks, and an Abbot, of whom the first was call'd *Conanus*. I find the *Cistercian* Order to have its first beginning this very Year, tho' probably they were not Planted here till Six and Thirty Years after by *Evan*, Abbot of *Furness*: But while *Mac Marus* was employing himself in these Works of Piety, which rarely secure the best of Men from the Misfortunes of this World, the Northern Men, who were the Original Natives, formed a Conspiracy against him, Commanded by *Earl Outher*; the Battle was fought at a place called *Stantway* in *St. Patrick's Isle*, (which therefore must be the Parish

Parish of *Furby*) in which both the Generals were Slain; and Mr. *Cambden* says the Northern Men had the Victory; but the *Manks* Tradition informs us, that the Women of the Southside came with so much resolution to the Assistance of their Husbands, that they not only restored the Battle, but as a Reward of their Vertue and Bravery, to this day, they enjoy half their Husbands Estates during their Widow-hood, whereas the Northern Women have but a Third: But what ever side got the Victory, the Publick had the loss, for the Island was so weakened, that it lay expos'd to the first that would attempt it. Thus private Factions at home, too often betray the publick Liberty to some more potent Invader abroad: For about the same time

Magnus, King of *Norway*, Son of *Olaus*, Grandson of *Harrold Harfager*, being desirous to see whether the Body of *St. Olave*, King and Martyr, remain'd uncorrupted (notwithstanding the opposition of the Bishop and Clergy) by violence open'd the Coffin, and having seen and handled the Body, and finding it entire, Order'd it again to be deposited in the Shrine; but as it is almost incredible, what an influence Superstition has o're the Minds even of the most brutish, the Night following he dream'd *St. Olave* appeared to him, saying, *Chuse either to lose thy Life and Kingdom in Thirty days, or else to leave Norway, and ne-*

ver see it more. The King in the Morning sent for his Princes and Elders, and acquainted them with the Vision, who Advised him with all speed to quit *Norway*, he therefore Ordered 120 Sail of Ships to be forthwith Rigg'd and Mann'd, and coming to the *Orcades*, and from thence to the *Ebudes*, Conquering all before him, at last he arrived in the Isle of *Man*. The *Scottish* Historians say, these Islands were given him by *Donald*, King of *Scotland*, for restoring him to the Crown, which is not improbable. *Magnus*, after his landing, went to the place where the late Battle had been fought three days before, and ordering the Bodies to be buried, he viewed the Island round, and found it (in comparison of his own Country) fruitful and pleasant, therefore fixed upon it as his own Residence, and fortified it carefully: He so awed the Men of *Galloway*, that he forced them to cut down Timber, and bring it to the Shear, towards the erecting of Forts in different parts of the Island, and having settled his Affairs here, he sail'd into *Anglesey*, where he found two *Hughs*, Earls of *Chester* and *Shrewsbury*, of whom he kill'd one, and drove away the other, and Conquered the Island. The *Welsh* Nation made him very large Presents, so that he carried his Armies no further that way, but return'd into *Man*, from whence he sent his Shooes to *Murchard*, King of *Ireland*, Commanding him to carry them on his Shoulders thro his

his Hall on *Christmasts* Day, which the *Irish* resenting as a great Affront; the King, with more Temper, answer'd; *I had rather not only carry, but eat his Schooes, than that Magnus should destroy one Province of Ireland;* therefore he not only fulfilled his Commands, but used his Ambassadors Honourably, and sent considerable Presents to himself, and made a League with him: But when *Magnus* was inform'd of the Pleasantness and Fertility of *Ireland*, he immediately design'd the Conquest of it, and Ordering his Navy to follow, with 16 Ships only went before to take a view of the Country, but unwarily quitting his Fleet, was surrounded by the *Irish* and Slain, with almost all that were with him. He Govern'd this Island Six Years, and lies Buried in *St. Patricks Church in Down*. As soon as the Nobility and People were inform'd of the Death of *Magnus*, they sent a solemn Embassy to

Olave, the third Son of *Goddard Crownan*, then in the Court of *Henry* the first King of *England*, and offered him the Kingdom of the Isles; a Prince then in the flower of his Youth, peaceable, just, liberal, but especially to the Church, therefore pious, but privately Amourous and Lewd: He assum'd the Government *Anno 1102*, and had the King of *England* for his Patron, the King of *Scotland* and *Ireland* for his Confederates, so that having nothing to fear from Abroad, he applyed himself to publick

publick works of Mercy and Piety at Home, first by reforming his Laws, and the manners of his Subjects; and wisely weighing that Religion and good Education greatly soften the temper of a Brutish and Vicious People, he *Anno 1134* gave the Abby of *Rushen*, some Years before begun by *Mac Marus*, to *Evan* Abbot of *Furness*, which was to serve as a Nursery to the Church; from hence it is the Abbots of *Furness* had the approbation of the Abbot of *Rushen*, and as some beleive, the right of Electing the Bishop himself, and was asort of Chapter to his Diocess. *Olave* having laid thus the ground-work of his Establishment, greatly endowed the whole Church of the Isles, with large Franchises, Liberties and Immunities. The Revenue was set out after the most Antient and Apostolical manner, viz. One third of all the Tithes to the Bishop for his Maintenance; the second to the Abby, for Education of Youth and Relief of the Poor (for those good *Monks* were then the Publick Almoners, and by their own labours rather encreased than diminish'd the publick Charity) the third Portion of the Tythes was given to the Parochial Priests for their Subsistance. *Olave* having spent near 40 Years in all the Calm enjoyments of Peace, at last resolves to visit the King of *Norway*, perhaps to take away all scruples about the Succession: And in the Year 1142 did homage to *Ingo* or *Hengo* King of *Norway*, by whom he was Honourably received

received, and before his departure Crown'd King; and left his Son *Goddard* to be Educated in the *Norwegian* Court. Not long after his return into *Man*, he found the long peaceable course of his Affairs quite alter'd, for the three Sons of his Brother *Harrold*, who had been Educated in *Dublin*, rais'd great Forces, and Demanded one moiety of the Kingdom of the Isles; *Olave* desired time to consider of it, and on the day appointed to receive his Answer, the principal Persons on both sides met at *Ramsay*, where both parties being drawn up in Lines opposite to each other: *Reginald*, one of the Brothers, standing in the middle as talking to some of the Principal Persons, at last being call'd to the King, turn'd himself on a sudden as if he design'd to Salute him, but at the same time lifted up his Battle-Ax, and at one blow cut his Head off by a parricide as detestable, as it was base and unnatural. The Nobility depending on *Olave*, being all disperfed or Slain, *Reginald* divided the Country among his own Followers: *Olave* left by his Wife *Affrica*, Daughter of *Fergus*, Lord of *Galloway*, one Son, who succeeded him: By his Mistresses he had several, as *Reginald*, *Harrold*, and *Lagman*, and many Daughters, of whom one was married to *Sammerled*, Prince of *Argile*, which was the occasion of great mischiefs, and the dividing the Kingdom of the Isles. The Sons of *Harrold*, flushed with this success, had thoughts of Conquering all before

fore them, immediately therefore they Transported the Forces into *Galloway*; but the People there behaved themselves with that Bravery and Resolution, that they quickly forced them to return with Shame and Confusion into *Man*, where immediately they exercised all the Barbarities on the Men of *Galloway*, that Shame; Disappointment and Revenge, could invent, or Souls equally brutish and cruel, execute; but the Justice of Heaven would not suffer so many Villanies to go long unpunished, for in the Year 1143

Goddard, the Son of good King *Olave*, return'd out of *Norway* (the whole Island submitting immediately to him) order'd two of the Sons of *Harrold* to loose their Eyes, and the third who had been his Father's Murtherer, to be Executed; having by this piece of Justice cleared his way to the Crown, by the unanimous and hearty consent of the whole People, he assumed the Government. *Goddard* was then in the flower of his Youth, brave, active, generous, with the mein and stature of a Heroe, and polish'd with a Foreign Education; all which join'd to the merit of an excellent Father, attracted the Hearts and Adoration, not only of his own People, but of Strangers. All the Neighbouring Provinces envied, or admir'd the happiness of the *Mank's* Nation, and every one wish'd a King like theirs. The People of *Dublin*, perhaps not unmindful of the wise Conduct

duct of his Grandfather *Goddard Crownan*; and the fresh Memory of the virtue of his Father, by the consent of the Nobility of the whole Province of *Leinster*, chose him their King, *Anno 1147*. *Murchard*, King of *Ireland*, alarm'd with the loss of so fair a Province, rais'd considerable Forces, and sent *Oselby*, his Brother, by the Mother's side, with 3000 Horse, with design to surprize the City of *Dublin*, but *Goddard*, being ready to receive him, routed the whole Party, slew the General himself, and absolutely settled his new acquired Kingdom: But while Princes are making Conquests Abroad, they often give occasions for Factions and Discontents at Home, for the King's mind began to be corrupted by the Flattery and Insinuations of his new People, more Polite, and of a Genius more refined than his own. This first rais'd aversions and contempt, which by degrees degenerated into Violence and Tyranny: for the *Gaining of a Crown may sometimes forfeit the vertue which renders a Man worthy of it*. *Goddard* therefore returning into *Man*, where he thought by severity to reclaim the Discontents of his People, not considering that gentleness, and moderation, have the strongest and most effectual Ascendants o're the Wills and Affections of Mankind, unadvisedly began with the turning several of the better sort out of their Estates: But the violating a Peoples Settlement, gives them too fair

a pretence of retaliating, when they have the power, and generally it proves fatal to the Undertakers: For *Thorfinus*, the Son of *Orter*, was at that time the Principal of all the Natives, and perhaps the worst used, as being dispossest of some Lands he had a pretence to, sullen, morose, designing, always in the wrong, a Friend to no Body, but a most implacable Enemy. This Man perceiving the general Discontents of the People, by setting up for a Patriot, design'd to work his own private Revenge; he therefore goes into *Argile* to *Summerled*, who had married a Daughter of good King *Olave*, and perswaded him to make his Son *Dulgall* King of the Isles: *Summerled* a Prince Hot, Enterprizing, Brutish and Ambitious, immediately embraced the Proposal; and *Thorfinus* by his own influence and perswasion, brought severall of the Western Islands under his Obedience; but as yet the Majority of the People, whether out of Sense of Duty, or Affection, or tied by Employments, the most efficacious Obligations, still adhered to their ancient King. Among these, *Paul*, a Person of great Loyalty, Integrity and Vertue, gave *Goddard* notice of *Thorfinus*'s Projects, and *Summerled*'s Preparations: He therefore Equips eighty Ships, and in the Year 1156 a bloody Battle was fought at Sea, where both sides wearied with the Slaughter of their Adversaries, and the Victory still doubtful, the two Generals agreed to

E

divide

divide the Kingdom of the Isles, of which all the Northern fell to the Son of *Summerled*; but he not contented with a Moiety, in the Year 1158 came into *Man* with 58 Ships, and all the People (either weary of the War, or the Severity and Ill-conduct of their Prince) immediately submitted to him: So that *Goddard* by letting a Discontented People slip from him, now found himself no more a King, but forsaken and flighted by all, especially those who had been the Ministers of his Severity, and found no safer way to make their Court to their new Master than by exposing the Old: For he that will do ill to please his Prince, will certainly do the same against him, when it appears his more immediate Interest: At last he found means to escape into *Norway*, there to reserve himself to his better Fortune. But *Summerled*, flush'd with these petty Victories, now set no bounds to his Ambition; therefore in the Year 1164 he rais'd a great Fleet of 160 Sail, with a Resolution to Master all *Scotland*, but attempting to Land his Men at a place called *Rheinfrin*, was conquered by a few, himself and Son slain, with almost all his People; thus Heaven permits Great and Ill Men to be Scourges to the World, and by their temporary Successes only makes their Punishment more eminent and conspicuous. The People glad to be thus delivered, by Dear-bought Experience found a sensible difference betwixt a passionate

onate and misguided Prince, and a real Tyrant: Every one began to think of *Goddard*, their natural King, and the merits of his excellent Father; besides six Years Absence, and his own generous Qualities, had quite blotted out the Errors of his Youth: Thus the Hearts of the People were all bending towards him, when *Reginald*, his Bastard Brother, gather'd an Arm'd Multitude of Rascals, of different Nations, resolving to carry the Kingdom of the Isles; the *Manks* Men stoutly defended their King's Cause: The Battle was fought at *Ramsay*, and the People lost the day by the Treachery of a certain Count, who probably apprehended *Goddard*'s revengeful Temper: So much it is a Prince's Interest to have the People believe him of a forgiving Nature; but he duely inform'd of the Islands good Inclinations towards him, the fourth day after the Battle Landed with a numerous Assistance from the King of *Norway*. The People received him with open Arms, all former Errors were mutually forgot, and *Reginald* seiz'd and deprived of his Eyes, and all those who might render the Succession disputable. From this time *Goddard* began to settle his Affairs with gentleness and moderation. *Mac-Lotlen*, Son of *Maccartack*, King of *Ireland*, gave him his Daughter *Fingala* to Wife, by whom he had a Son named *Olave*; but the Marriage having not been celebrated with the accustomed Ceremonies of the Church,

A short Survey of the Isle of Man.

Anno. 1171. Viranus, Apostolick Legate, came into *Man*, and caused it to be Canonically perform'd, *Olave* being 3 Years old: *Sylvanus* the Abbot, married them, to whom the King, as an expiation of his Error, gave a piece of Land at *Mirescoge* to build a Monastery in; which was afterwards given to the Abby of *Rashen*, with the Monks belonging to it; perhaps the place might be *Ballamona* in *Kirk Christ Lex-Ayre*, so uncertain are ancient Places that are delivered to us with most certainty. The Year following the King took a Progress through the Isles, to settle the long discomposed State of Affairs. During his absence *Eacmarcat*, one of the Blood Royal, attempting some Novelty, brought a great multitude, who at first dispersed some few who guarded the Coasts, and kill'd about thirty, but the same day the *Manks-Men* rallied their whole Forces, and slew him, and all his followers. It is probable the King's Progress took up two Years, for *Anno 1177* it appears *O Fogalt* was *Viccomes Manniæ*: Thus he continued composing and settling the Affairs of his Government, till the Year 1187, in which he died on the 9th of *September* in a good old Age. He had tried both Extreames, ruin'd by Success, and the ill-conduct of his Youth, 'till after made wiser by Afflictions, he proved a fortunate and happy Prince. The Year following his Body was translated to the Isle of *Hy*. He left three Sons *Reginald*,
Olave

Olave, and *Ivar*, and Appointed *Olave*, his Successor, because Born in lawful Wedlock; but *Olave* being then a Minor, the *Manks-men* sent for the Eldest Son *Reginald*, out of the Isles, and made him King Anno 1188.

Reginald, was then of a ripe Age, endowed with all the great qualities that could render a wicked Soul destructive and pernicious; as Wit, Courage and Resolution, mix'd with Craft, Dissimulation and Revenge, which added to the natural injustice to his Brother *Olave*, rendred his Reign long and unhappy, as it was Bloody and Destructive to his People: His first Act was the death of one *Murchard* (jealous of his Power in the Kingdom of the Isles, and not consenting to his Election) an unhappy Omen, where a Prince lays the first cement of his Throne in Blood. And yet the beginning of his Reign was peaceable enough, perhaps more than suited with his own inclination; for in the Year 1202 a Bloody Battle was fought betwixt the Sons of *Summerted*, *Reginald*, and *Engus* (the living Images of a Restless and Ambitious Father) wherein the younger gain'd the Victory, and some Years after, another; in which the whole Family was extirpated; yet we do not find *Reginald* concern'd himself in these quarrels, but in the Year 1204 *John Curcy*, who had been dispossess of his Lands in *Ulster* by *Hugh Lacy*, came into *Man*. *John* had Married *Affrica*, Daughter

A Short Survey of the Isle of Man.

of King *Goddard*, and Sister to *Reginald*, a Lady of excellent Vertue and Piety, who founded the Abby of *St. Mary de jugo Domini*, in which she was Buried. Her Husband's business was to engage *Reginald* in the War with *Lacy*, which he readily embrac'd, and in the Year 1205 entered *Ulster*, at a Port called *Strangford*, with an Hundred Sail of Ships, but whilst they carelessly sat down before the Castle of *Ruth*, *Lacy* surprized and routed them, after which *Curcy* never recover'd his Lands. *Reginald*, in the 6th of King *John*, had done Homage for the Isle of *Man*, for which the King granted him a Knights Fee in *Ireland*, and his Protection *pro Feodo and Servitio suo*, says the Record. Whether he had done any thing contrary to this Homage, or whether the Assistance he had given *Curcy* was interpreted in that sense, *John* Sailing into *Ireland* with 500 Ships, sent an Earl, named *Fulke*, who greivously Spoil'd the whole Island, till at last wearied with so many Cruelties, he took Hostages of the future fidelity of the People, and return'd into *Ireland*, *Reginald*, and all his Principal Officers, being still absent. But the People, who always impute their own misfortune to the Ill Conduct of their Rulers, began to think of their injustice to *Olave*, their Lawful Prince, then in the Vigour of his Age, and Master of all those refined qualities that render Princes agreeable to their People, or Men to one another: Mild, Just, Sedate,
Pious,

Pious, liberal, to which was added an admirable Symmetry of Body, which rendred him the darling of the Ladies, who by their influence at Home, often make the strongest Interest Abroad. *Reginald* returning into *Man* with his Shatter'd Army, and Viewing with Indignation the Desolation of his Country, and (as he was of a subtile and piercing Judgment) at the same time, perceiving the lost Affections of his People, resolv'd to remove the Idol of their Hearts; but not finding it safe to do it by open Violence, he proposes the granting the *Lewis* Islands to him, for his better Support and Maintenance, which he reported to be larger than any of the *Ebudes*, tho', in truth, but thinly Inhabited, mountainous, rocky, and almost wholly unarable. *Olave* weary of the precarious course of Life he then led, *Anno* 1107 accepted the Offer, and went to take possession of those Isles, which he found not sufficient for the maintenance of himself and retinue, but for some time, led a miserable and solitary Life; till no longer able to bear so wretched a confinement, he resolutely return'd into *Man*, and (with a freedom as natural as it was graceful) presented himself to his Brother, and told him, the Kingdom of the Isles was his by Inheritance, yet since it had pleased God to place him on the Throne, he no ways envied his Advancement, but only entreated him to give him some Portion of Lands on which he might live

comfortably, for the *Lewis* were not sufficient for his Support: But nothing grates a Tyrant more, than to hear a lawful Heir demanding his Right. He, for that time, promised to consider of it, but the day following Order'd him to be seiz'd, and sent him to *William*, King of *Scotland*, where he was kept in Chains Seven Years, at the end of which time King *William* dying, was succeeded by his Son *Alexander*, who, at his Coronation, Ordered all Prisoners to be Releas'd, and among the rest *Olave*, who return'd immediately into *Man*, and well attended by the Nobility, and good Wishes of the People, presented himself to his Brother *Reginald*, who (tho' troubled at his escape) received him with all seeming Satisfaction, and married him to the Lord of *Cantyre's* Daughter, named *Lavon*, who was Sister to his own Queen, but gave them nothing but the *Lewis* for their Subsistence. Necessity compell'd *Olave* to accept of those Conditions, since he could get no better; but he was no sooner in the *Lewis*, but *Reginald* Bishop of those *Isles*, call'd a Synod, and divorced him from his new Wife, as too near of Kin to his former, for he had been Married before. The Queen, a Woman Haughty, Ambitious and Revengful, interpreted this Slight of her Sister, as an Affront to her self, especially when she heard *Olave* had Married *Christiana*, Daughter of *Ferchard* Earl of *Ross*: She had a Son named *Goddard*, who then resided in the
Western

Wester Islands, to whom she wrote in the King, his Father's Name, to Murder *Olave*; but as there are few wicked Designs laid so close but there are some Informers, *Olave* just got Notice time enough to save himself in a little Boat, and escaped to his Father-in-Law, the Earl of *Ross*; but *Goddard* immediately Landing his Forces in the *Lewis*, utterly wasted all before him. At that same time *Paul* the Son of *Boke*, was Viscount of *Skey*, a Man very powerful in the *Isles*, Subtile, Fierce, designing, an Enemy to *Reginald* rather than a Friend to *Olave*, him likewise they Compel'd to take Shelter with the Earl of *Ross*, by whose Advice *Olave*, now reduced to the last necessity, was perswaded to endeavour the Recovery of his Inheritance, of which he had been so many Years disposses'd: By the Assistance therefore of the Earl of *Ross*, and the Viscount of *Skey*, he resolves to Surprize *Goddard* in the Isle of *St. Columbus*, where they were inform'd he was retired with a small Retinue, and but five Ships with him in the Harbour: Therefore drawing together their Friends and Dependants, with great numbers of Volunteers, they in the Night Seiz'd the five Ships, and in the Morning Surrounded the whole Island with their own Fleet. *Goddard* and his Party were amazed when they saw themselves beset, yet stood resolutely to their Arms, but in vain; for about Nine-a-Clock they attempted the Island in several Places

at

A short Survey of the Isle of Man.

at once; and Slaughtered all before them, without the Bounds of the Church. *God-dard* fell into the hands of the Viscount of *Skey*, who fearing *Olave's* gentle Temper, immediately Order'd him to be depriv'd of his Eyes and Genitals, which *Olave* was far from consenting to, but came too late to hinder. *Olave* now urged on by despair, Necessity, Justice, but more than all by the Viscount of *Skey*, resolves to push his good Fortune to the utmost, he therefore took Hostages of all the great Men of the Isles, and in the Year 1215 set Sail, with a Fleet of 30 Ships, and landed at *Rannesway*; but the Nobility and People interposing, the Brothers came to an agreement, and divided the Kingdom of the Isles betwixt them; of which *Reginald*, besides his moiety, had the Isle of *Man* allotted to him. *Olave* having refresh'd his Men, return'd to his part of the Isles: But *Reginald* storming in himself, to be so dispossest of above an hundred Islands, of which he had been so long Master, sent to *Allen* Lord of *Galloway* for Assistance, and the Year following rigg'd a great Fleet, and Sail'd into the out-Isles, with Design to dispossess his Brother *Olave*; but the People absolutely refusing to fight against their Natural Prince, forced him to retire Home without effecting his Design; *Reginald* restless and impatient with his Second disappointment, pretends a necessity of a Journey to *England*: The People chearfully supply

supply him with 100 Marks towards his Journey; but instead of going to the Court of *England*, he carried his Daughter into *Galloway*, and Married her to the Son of that Lord; but as nothing discontents a People more than the misapplication of publick Money, especially when they see themselves betray'd to a foreign Power; so considering, with Indignation, the ingratitude of *Reginald*, and their own Injustice to their lawful Master, by universal suffrage they sent for *Olave*, and declared him King in the Year 1216. *Reginald*, now too late, seeing his Errour, to retrieve a lost Game, resolves in good earnest on a Voyage to the Court of King *John*.

'Tis certain as we have above observed that King *John*, in the 6th Year of his Reign, took *Reginald* King of *Man*, into his protection, and Granted him one Knight's Fee in *Ireland*, *pro Feodo & Servitio suo*. He likewise granted him 100 Quarter of Corn to be delivered at *Drogedah*, May the 26th *Anno Regni sui* 14. *Anno Dom.* 1212. *Henry* the 3d. *Anno Regni sui* 2do. *Anno Dom.* 1219, Granted to *Reginald*, King of *Man*, Letters of Safe Conduct to come into *England* to do him Homage, &c. And in the 5th Year of his Reign 1221 the same King writes to his Justice in *Ireland*, the 4th of *November*, to deliver to *Reginald*, King of *Man*. his Knight's Fee, two Tuns of Wine, and 120 Quarters of Corn, Granted him every Year by the Charter of King *John* his Father.

If it be lawful to compare so small a Prince with an *English* Monarch, there never was a nearer resemblance than in the Fortunes of these two, both had obtain'd their Government by Injustice to the lawful Heirs; both lost it by their ill Treatment of their People; both of mischievous designing tempers, and both liv'd to feel the dreadful effects on their own heads; only in this they differ; *John* had offended the Clergy, *Reginald* his People. *John* had some Years before made the most infamous Submission to the Pope, that ever was heard of in Story. *Reginald*, to compleat the Similitude, must do the like, either because it was the Fashion, or that he could hope for no assistance without it. Into such mean compliances Men's interests betray them, when justified by a blind Devotion, or a bad Example.

The Act of Surrender, made by *Reginald* to the Sec of Rome.

Reginaldus Rex *Insulae Man*, constituit se vassallum sedis *Romanae*, & ex insula sua facit Feudum oblatum, *Londini* 10. Cal. Octob. 1219.

Sanctissimo Patri & Domino *Honorio* Dei gratia summo Pontifici, *Reginaldus* Rex *Insularum* commendationem cum osculo pedum. Noverit sancta Paternitas vestra, quod Nos, ut participes simus bonorum quae sunt in Ecclesia
Rom.

Rom: *juxta admonitionem, & exhortationem dilecti patris Domini P. Norwicen electi, Camerarij & Legati vestri, dedimus & obtulimus nomine Ecclesie Romanæ, & vestro, & Catholicorum vestrorum successorum, Insulam nostram de Man, quæ ad nos jure hæreditario pertinet, & de quâ nulli tenemur aliquod servitium facere, & deinceps nos, & hæredes nostri in perpetuum tenebimus in feudum dictam Insulam ab Ecclesiâ Romanâ, & faciemus ei per hoc homagium & fidelitatem, & in recognitionem Dominii, nomine census, nos & hæredes nostri in perpetuum annuatim solvemus Ecclesie Rom: duodecim Marcas Sterlingorum in Anglia apud Abbatiam de Furnes Cisterciensis Ordinis in festo Purificationis B. Mariæ. Et si non esset ibi aliquis ex parte vestra vel successorum vestrorum, deponentur dictæ duodecim Marchæ per nos & hæredes nostros penes Abbatem & Conventum, Ecclesie Rom: nomine. Hanc donationem, & oblationem dictus Dominus Legatus recipit ad voluntatem & bene placitum vestrum, & post receptionem factam ab eo sic ipse Dominus Legatus dictam Insulam dedit mihi, & hæredibus meis in feudum perpetuo possidendam & tenendam nomine Ecclesie Rom: Et me inde per annulum aureum investivit, &c. Actum Lond. in domo militie Templi 10 Kal. Octob. Anno. Dom. Millesimo, ducentesimo, decimo nono. Et ne super his aliquando possit dubitari, has literas fieri fecimus & sigillo nostro muniri.*

Codex juris Gentium Diplomaticus per Godefridum Gulielmum Liebnitium, impressus Hannoveræ 1693 fol. prodromus, pag. 5.

Whilst

Whilst *Reginald*, by this infamous Surrender, was endeavouring to recover his lost Estate, his Brother *Olave* for above two Years enjoyed an undisturbed Possession of the Government of the Isles; till at last, compelled by the Disorder of Affairs, to visit the remote Parts of his scatter'd Kingdom, being well attended by the Nobility and Soldiery, he left the Isle of *Man* exposed to the fury of his Brother *Reginald*, who, about this time (returning from *London* after his Submission to the Pope) embraced the opportunity, and by the Assistance of *Allen*, Lord of *Galloway*, and *Thomas* Earl of *Atbal*, Landed a great Army, with which he laid the whole South side waste, murdering all the Men they met, burning all even to the very Churches, and committing all the Inhumanities a Tyrant, heated by resentment and revenge, could invent, or the brutality of an Army execute. Till at last glutted with so much Barbarity, or perhaps apprehending his Brother *Olave's* return, he drew off his Forces, and *Allen*, Lord of *Galloway*, left his Bayliffs to collect the Revenue; but *Olave* speedily returning, drove away these Collectors, and by all possible means endeavoured to recall such as had escaped the fury of *Reginald*, so that the Country began to be Repeopled, and the Natives to settle themselves in Peace and Security: But the same Year, in the midst of Winter, in the dead of the Night,

Reginald

Reginald (watching all opportunities to revenge himself) accompanied by the Lord of *Galloway*, with five Ships only, came and burnt all the Shipping belonging to his Brother, and the Nobility of the Isles, then at Anchor under *St. Patricks Isle* (I suppose *Peel-Castle*) after that falling into *Rannesway*, now *Derby Haven*, he stayed there forty days under pretence of seeking Peace of his Brother *Olave*, but by all plausible Insinuations, and kind Persuasions, Debauch'd the whole South-division to his service; of so mutable a nature is the Vulgar, that those very People he had so harras'd, by burning their Houses, murdering their Kindred and Relations, now publickly take Arms in his Defence, and declare they will dye by him, if he is not restored to his Moiety of the Kingdom of the Isles. *Olave* flies for Protection to the Men of the Northern Division, who resolutely defended his Cause: The Battle was fought at a place called the *Tynwald*, (the Publick Field of Counsel and of Arms) *Reginald* lost the day, and was himself slain in the heat of that Action, tho' unknown to his Brother, as all their Histories testify. Thus fell this restless and ambitious Soul, who, for above thirty Years, had disquieted himself and his People: And as if fortune design'd to double their miseries, during the very Battle, certain Free-booters utterly wasted all the South Parts, as if his Death were to complete

56 *A short Survey of the Isle of Man.*

pleat all the Calamities he had brought on them in his Life. His body was carried by the Monks of *Rushen* to the Abby of *Furness*, and buried in a place formerly chosen by himself.

Olave, at last hoping to enjoy the fruits of so many Labours, and so much Justice, resolves on a Voyage into *Norway*, Anno 1220, where it is probable, during the contention betwixt the Brothers, the accustomed respect had not been paid: But before his arrival there, the King of *Norway* had made a Nobleman named *Heusbank* King of the Isles, and gave him his own name *Flaco*, who was Slain as he was Storming a certain Castle in the Isle of *Bute*, and never reach'd this Island. *Olave* therefore returning into *Man* with *Goddard*, Son of his Brother *Reginald*, by consent of the People, the Kingdom of the Isles was divided betwixt them. *Olave* had *Man* allotted to him, and *Goddard* going to his Share was Slain in the *Lewis*: So that at last, the whole Kingdom of the Isles devolved on *Olave*. Anno 1236 *Henry* the 3^d. granted safe Conduct to *Olave* King of *Man*, and the same Year gives him his Commission, with 40 Marks, 100 Quarter of Corn, and 5 Tun of Wine for his Homage and Defence of the Sea-coast; as long as he shall faithfully perform that Service, which he enjoyed until the Year 1237. He died on the 18th of *June* in *Peel-Castle*, Lamented by his People; in a just old Age, a Prince worthy

of better times, a better Kingdom, and better Subjects; he lies buried in the Abby of *Rushen*, and was Succeeded by his Son

Harrald, Aged about fourteen Years, of great hopes, and rare endowments, both of Body and Mind; but before he was well settled in his new Government (led either by the Necessity of his Affairs, or a Youthful curiosity) he resolves on a Progress through his whole Kingdom, which consisted of near 300 Islands, but dispersed and many degrees remote. He left *Logland* his Cousin *Custos Manniae*, who, it is probable, did not execute the Trust with that fidelity as was expected, the King therefore the Autumn following, sent three Sons of *Nell*, viz. *Dufgall*, *Thorquell* and *Malemore*, with his Friend *Joseph*, to consult about his Affairs; a general Meeting was appointed the five and twentieth day following at the *Tynwald*, their usual place of Assembling for publick Affairs; but instead of Counsel they fell to Arms, the shortest way of ending Controversies in those days. *Dufgall*, *Malemore* and *Joseph* fell in the Quarrel; at which the King greatly incensed return'd into *Man* the Spring following; but *Logland* apprehending his just Displeasure, attempted to fly into *Wales* with *Goddard*, a younger Son of *Olave*, but suffer'd Shipwreck in his passage with the young Prince, and all his Retinue. The Power of the Kings of *Norway* had, to this time, been the Terrour of the Northern parts of Europe.

Europe; *Harrald* had not paid that Personal Attendance at his Court as had been expected. He therefore in the Year 1238 sent *Gospatrick* and *Gilles-Christ*, the Son of *Mac Kertback*, to seize the Revenue of the Island for his own use; but *Harrald* the Year following took a Voyage into *Norway*, where he carried himself with that discretion, that after two Years stay he was restored to all the Islands, enjoyed by his Ancestors, to him, his Heirs, and Successors, under the Broad Seal of *Norway*.

Harrald now secure of the Inheritance of his Predecessors, in the Year 1242 return'd into *Man*, where he was received by the universal Applause, and good Wishes of the People, which he endeavour'd to improve by all those publick Diversions which render youthful Princes agreeable to their Subjects: But considering that nothing secures a lasting happiness like Peace abroad, he entered into strict Alliances with all the Neighbouring Princes of *Scotland* and *Ireland*, and to secure himself of the good Affection of the Monarchy of *England*, he procured Letters Patent, dated the 31st of *Henry* the Third, by which he was permitted to come into *England*, where he was welcomed with all the publick Complements due to his Character. He received the Order of Knighthood from the King (which in those days was never offer'd but to Persons of great Birth and Merit) and in all places was entertain'd with a generosity which is natural

to the *English*; and at last nobly presented. In the same Year he return'd into his own Country; where, as if his good Fortune was at once Shouring down all the Blessings of this Life upon his Head, he receiv'd an Invitation into *Norway*, whither he went (attended by *Lawrence*, late Arch-Deacon, now Bishop Elect of *Man*, with a numerous Train of Nobility and Ladies) and Married the King's Daughter: But after a long and noble Entertainment, with all the festivity usual on such publick Occasions, returning into *Man*, he was unhappily driven upon the Coast of *Radland*, where he suffered Shipwreck, and perish'd with his beautiful Young Queen, his Bishop, and almost all his Nobility, and the Ladies. A sad Conviction that the highest felicities this World affords, are too often but a more solemn introduction to our ruin, which was unhappily verified in his Brother, and Successor

Reginald, who assumed the Government Anno 1249 on the sixth of *May*, and the thirtieth of the same Month was slain in the Meadows near the Church of the Holy Trinity, commonly called *Kirk Christ Rushen*, with all his Party, by a Knight called *Iwar*; whether the cause of their Quarrel was Love, or Revenge, is not mention'd; or whether he had assumed the Government without the consent of the People. *Reginald* left one Daughter very young named *Mary*, who in the Year 1292

claim'd the Kingdom of the Isles, and did Homage to our King *Edward* the first in *Perth*, or *St. Johns Town*. Tho' we do not find in the whole *Norwegian* Line any Pretence to a Female Succession, yet this gave ground for a Plea near Four Hundred Years after, upon which sentence was pronounc'd in favour of the Heirs general of *Ferdinand*, Earl of *Derby*, against his Brother Earl *William*; but it was afterwards settled by Parliament in favour of the Males; for during the Race of *Goddard Crownan*, three Qualifications seem'd requisite for the Descent of the Government; a Male Succession, the Consent of the People, and the Approbation of the King of *Norway* (who was then acknowledged for Sovereign) and where either of these was wanting, it generally prov'd fatal to the Prince and People. *Olave* had left a third Son named *Magnus*, who probably was not in the Island at his Brother's Death, so that *Harrald*, the Son of *Goddard Don*, Grandson of *Reginald*, for a time Usurp'd the Name of King, and dispossest all the Nobility, depending on the Successors of *Olave*, of their Employments and Commands, but the King of *Norway* sent for him, and made him Prisoner for his unjust Intrusion. The same Year *John*, the Son of *Dufgall*, took the Name of King, and brought with him *Magnus*, the lawful Heir; but the People taking it ill that *Magnus* was not named, (for it is probable *John* came by the Appointment

pointment, or connivance at least of the King of *Norway*) drove him, and his followers, from their Coast, of whom the greatest part Perished by Shipwreck.

Magnus therefore the Year following 1252 came into *Man*, and was chosen King by the universal Consent of the People; but finding it unsafe to trust to that Title only, he the next Year went into *Norway*, where after two Years attendance he was declared King of the Isles, and the Title confirm'd unto him, his Heirs, and Successors, Anno 1254. These little Princes had a nice Game to play, as they lay surrounded with so many potent States; the Power of the Kings of *Norway* began to decline, and the *Scottish* (from whom these Islands had been taken) to recover strength, so that during the last vacancy they design'd to recover them, had not the King died in the midst of the Preparation. The Monarchy of *England* was now almost their only refuge, therefore in the Year 1256 *Magnus* resolv'd on a Voyage to that Court, where he was Honourably receiv'd by King *Henry* the Third, as his Brother *Harrald* had been some Years before, and Knighted by him, as the greatest Complement could be paid to Strangers by our Monarchs in those days of Chivalry. The Year following *Richard* Bishop of the Isles Consecrated the Abby Church of *St. Mary Rushen*, which (tho' begun One Hundred and Thirty Years before, and in that time

had been the Repository of many of their Kings) it is probable was not finish'd till this time. In the Year 1263 *Aquinus*, King of *Norway*, resolving to revenge the affront the *Scottish* Nation had design'd, made a Descent upon that Kingdom; but was so warmly received by their new King *Alexander*, a generous and active Prince, that he was forced to take Shelter in the *Orcades*, where he died at *Kirkwall*. This was the last feeble Effort of that Nation, which had spread its Arms over all *Europe* for Five Hundred Years past; it had given Kings to *England* and *Sicily*, Dukes to *Normandy*, and held the Sovereignty of these Isles for near 200 Years; but by continual throwing off such vast Numbers of the Natives, had so weaken'd it self, that some time after it became Subject to the more potent Kingdom of *Denmark*. Thus Nations have their Periods, as well as Persons and Families, and the most Enterprizing generally destroy themselves soonest by their own ambition. This little Kingdom depriv'd of the Protection of *Norway*, could not support its self much longer, for *Magnus* dying *Anno* 1265, in his Castle of *Rushen*, was Buried in the Abby Church he had lately caused to be Dedicated, and left no Child behind him: He was the Ninth and last of the Race of *Goddard Crownan*, who for Two Hundred Years had enjoy'd the Name of Kings, but were, in Truth, little better than Lieutenants to the Crown of *Norway*.

and their Inheritance became an insensible addition to the Kingdom of *Scotland*, and rather took away an Evil than conferred a Good; as may be affirm'd with greater Justice, of the Accession of that whole Nation to the Monarchy of *England*; for tho' the addition of Neighbouring Countries may encrease a Territory, yet different Laws, Interests and Religions, rarely cement themselves into a well compacted or united State.

ESSAY III.

From the Scotch Conquest, to the Settlement under the House of Derby.

Alexander, King of *Scotland*, inform'd of the Death of *Magnus*, began to seize such of the Out-Isles as lay most Commodious for him, while the Affairs of this little Kingdom were wholly distracted. But *Magnus*, King of *Norway*, Son of *Aquinus*, thinking to apply some Remedy to them, sent his Chancellor into *Scotland*, with Offers to Surrender the Isles of *Arran* and *Bute*, on Condition he should peaceably enjoy the remainder. Alexander ge-

nerously rejected the Offer, with a Protestation he would win or lose them all, and in pursuance of it began to reduce them singly; but the *Manks* Tradition informs us, that the Widow of *Magnus*, a Woman haughty, Intreagueing, Lew'd, and secretly in Love with the Knight *Ivar* (who by the Death of *Reginald* had cleared her own way to the Kingdom) now thought him the fittest Person to supply the Vacancy. There was no lawful Successor, except the Daughter of *Reginald*, and she a Child, the danger from *Scotland* seem'd pressing, but what will not Love, and the Temptations of a Crown, perswade Men to? *Ivar* therefore in the Vigour of his Age, gay, generous, popular, the boldest, the bravest, the lewdest, and the best of all the Natives; one that had Vertues enough to save, and Vices enough to undo a Nation, readily embrac'd the Offer, and *Mary* was secretly Conveyed into *England*, with all the Publick Deeds and Charters, by those who had the care of her, equally fearing the danger from Abroad and at Home. *Ivar* vigorously prepares for the Defence of his new acquired Government; and at least resolves to deserve, if not enjoy the Crown. But the Isle of *Man* could do little singly, with the more potent Kingdom of *Scotland*: For *Alexander* having now reduced all the Out-Isles, sends a numerous Army under *Alexander* of *Peasely* and *John Comyne*, who landed at *Rannesway*

A short Survey of the Isle of Man.

65

Rannefway in the Year 1270. *Ivar*, tho' much inferior in Number (as being deprived of all Assistance from Abroad) received them with a Resolution natural to the *Manks* Nation; stoutly he fought, and as bravely fell with the expiring Liberty of his Country, and with him Five Hundred Thirty Seven of the flower of the People. In memory of it, this Distick was composed; which (tho' it pass'd for *Wirin* that Age) is hardly to be reconciled to sense in this.

*L decies, X ter, et pente duo cecidere,
Mannica Gens de te damna futura carve.*

*This makes
up the num-
ber 537.*

Thus the Kingdom of the Isles was wholly reduced, in which the King of *Scotland* had spent four Years, viz. from 1266 to 1270, which is the only means I can find of reconciling *Mr. Cambden* to himself; and agrees exactly with his *Manks* Tradition. The King of *Norway* now seeing the Kingdom of the Isles lost, sent his Chancellour a Second time, either to redemand it, or compound for a Tribute; the first was absolutely rejected, but to end further Disputes a Peace was concluded under several Articles, of which the Payment of 4000 Marks ready Money, and 100 Yearly, by way of Tribute, were the Principal; and no Notice taken of *Mary*, the last of the Family of *Goddard Crownan*, which had held

held the Government two Hundred Years, and were now succeeded by

Alexander, King of Scotland, who enjoy'd it by a mixt Title of Arms and Purchase, and Govern'd by his *Thanes*, or Lieutenants, of whom the first was *Godard Mac Mannus*, too honest a Man to make a good Governor in his Princes Sense, who for refusing to be concern'd in the Murder of three Brethren descended from the former Race, was remov'd, after he had held this Station four Years. To him succeeded *Allen*, a Man that understood his King's Pleasure, better than how to Govern his People well, Imperious, Cruel, Hard-hearted, Inexorable, too much of the Bully for the Governor, and too little for the Soldier. The People who till this time, had follow'd their Hereditary Kings with a chearful active Obedience, by which they were enabled not only to secure themselves at Home, but often to make Conquests abroad, instead of the generous Fierceness of their Ancestors, now degenerated into a Sullen, Supine, passive Negligence, and their only Study was how they might legally Disobey; this increas'd the *Thane's* severity: For the more a People suffer, the more Men of brutish and cruel Souls, insult; till at last grown desperate by their Miseries, the Natives universally rose against the Scotch Nation, with a Resolution either to extirpate them, or fall to a Man themselves; but by
the

the interposition of their good Bishop (to whom the *Manks* Tradition give the Name of *Drito*) they agreed to end the Dispute by a Combate of Thirty on a side; the *Thane*, who had been the occasion of the Quarrel, as he stood Spectator of the Fight was press'd to Death by the Multitude: The *Manks-Men* lost the Day, and their Thirty Combatants, with but Five and Twenty of the *Scots*; this seems to be the Original of an Antient Law for deciding Controversies by Prowess. This last struggle of the *Mank's* Nation, made the *Scottish* King sensible of his false Policies. He therefore sent over

Maurice Okerfair, a Wise and Worthy Magistrate, one whose Prudence made him reverenc'd in Peace, as his Honour in Arms render'd him terrible in War, dreadful to the Stubborn, tender to the Poor, and merciful to the Afflicted, in whom the exactness of the Soldier gave an Air and Vigour to the Laws, and the finess of the Gentleman softened their rigour in the Execution: By an excellent mixture of Moderation and Severity, he made it his Business to allay the Animosities of the two Factions, and so far succeeded, that he caused Thirty Cross-Marriages to be celebrated in one Day. He held the Government Three Years, and Died 1282, equally lamented by both Nations, and was succeeded by one

Brennan.

A short Survey of the Isle of Man.

Brennus, who pursued the gentle and moderate Principles of his Predecessor; he taught the People the Art of Fishing, but was himself soon after Slain in some Encounter with the Highlanders, *Anno* 1287. He was succeeded by

Donnald, a Person of great Birth and Reputation, how long he held the Government is uncertain, for in the Year 1289, *King Edward*, in the Eighteenth Year of his Reign, gave the Isle of *Man*, &c. to

Walter de Huntercomb, for upon the Surrender of the Island by *Richard de Burgo*, who probably had been intrusted with it by one of the Competitors of the Crown of *Scotland*, *King Edward* the First, in the 18th Year of his Reign, committed the Custody of this Island to the aforesaid *Walter de Huntercomb*, a very brave and honest Man, who the Year following, by his Master's Order, surrendred it to *John Baliol*, K. of *Scotland*, with a Salvo notwithstanding to *King Edward's* Right, and that of all other Pretenders. Whether he was ever possess'd of it, doth not appear, for the *Scottish* Nation was at this time greatly embroil'd by the Factions of *Bruce* and *Baliol*, Competitors for that Crown, and *King Edward* chosen as Arbitrator of their Differences, and being at *Perth* or *St. John's Town*, *Mary*, the last of the former Family, made her Claim, and offer'd to do her Homage for the Isle of *Man*, but was answer'd, she must Claim it of the King of *Scotland* who then held it.

A short Survey of the Isle of Man.

69

It appears by Petition to King *Edward I.* in Parliament *Anno 33.* of his Reign. That while this Isle was in the Hands of *John Baliol*, King of *Scots*, *Mary* the Wife of *John de Waldeboef* presenting her Right to the Isle of *Man*, was answer'd, she must Prosecute it before the King of *Scotland*, who then held it; but she dying in the Prosecution, the Right descended to *William* her Son and Heir, and from him to *John* his Son, who then claim'd the Isle of *Man*, and the Adjacent Isles, as true and lawful Heir, and was answer'd, *Let it be heard in the King's Bench*, and Justice done.

In the Thirty Fifth Year of the afore said Prince's Reign, there is a memorable Record, extant in *Mr. Prinn*, of our King's Right and Seisure of the Isle of *Man* for his Use. Upon the dispossessing of *Henry de Bello Monte*, the Custody thereof was granted to *Gilbert de Makaskall* during Pleasure, who having Expended one Thousand two Hundred, Fifteen Pounds, three Shillings and four Pence, in Defence of it against the *Scots*, and likewise laid out three Hundred Eighty Pounds, Seventeen Shillings and six Pence in Victuals, which he deliver'd to the Governor of the Castle of *Carlisle* to Victual it against the *Scots*, both these Summs were allow'd him upon his Petition, and order'd to be Paid.

King *Edward I.* soon after Dying, was succeeded by his Son, the Second of that Name,

Name, who made no less than three Grants in one Year to so many of his Favourites, Percy de Garveston, Gilbert de Mac Gascall, and last to Henricus de Bello-monte, the Grant to the last is to be seen at large in Mr. Challoner. My Lord Cook likewise tells us of one Symon Montacute, who had intruded in the Sixth of Edward the Second, for which he was attach'd to Answer at the Suit of the King, but the Proceedings thereupon we find not; but how he came by it the following Instrument will Declare.

Insequentem Chartam ex Chartulario de Castle-acre p. 180, citat Rogerus Dodsworth, Collect. Vol. 30. p. 114.

AUfrica de Connoght heres terre de Man, omnibus amicis & hominibus suis ejusdem terre salutem & dilectionem. Cum nos de bonâ & grata voluntate nostrâ dederimus & concesserimus totam hereditatem nostram, & jus nostrum in terrâ predictâ de Man, nobili & potenti viro Simoni de Monteacuto Militi, sicut plenius continetur in quadam Cartâ quam nos sibi inde fieri fecimus, vos diligenter rogamus, & vobis omnibus mandamus, quatenus predictum Dominum Simonem tanquam Dominum vestrum proprio benevolenter recipiatis, facientes etiam sibi quicquid nobismet ipsis facere volueritis, & etiam de jure facere debueritis si nos fuissetim inter vos presentes. In cujus rei testimonium

A Short Survey of the Isle of Man.

76

has presentes literas nostras vobis fieri fecimus patentas, sigillo nostro sigillatas. Datum apud Brugewater in Comitatu Somersetenſi, die Jovis vigiliâ Annunciationis Beate Mariæ Virginis Anno Dom. M. CCCmo Quinta.

(33 Ed. 1.)

In dorſo iſtius Chartæ, Litera Donationis Dominii del Tlle de Man.

It is probable King Robert Bruce ended the Controverſie, who in the Year 1313, ſate down before the Caſtle of Ruſhen, which for Six Months was obſtinately defended by one Dingay Dowyll, tho' in whole Name we do not find. Some aſcribe this Action to Edward Bruce, Brother to the King; not long after it was granted to Robert Randolph, Earl of Murry, during whoſe Government in the Year 1316, Richard le Mandeville with a numerous Train of Iriſh, Landed at Rannesſay on Aſcenſion-day, demanding Victuals and Money, which being deny'd them, they divided themſelves into two Troops, and under the Hill Woneſfield, now Barrow, found the Natives drawn up, but their Spirits ſo debated by their loſs of Liberty, and frequent change of Maſters, that they made little or no reſiſtance. So much it is a Prince's Intereſt to have his People believe they have ſomething worth defending.

The Conquerors grievouſly ſpoiled the whole Iſland and Abby of Ruſhen, and after a Months ſtay returned into Ireland

Ireland. After this the *Scotch* Writers tell us of a Grant to the Duke of *Albany*, the Year uncertain: And lastly, to *Marboline*, the King's Almoner, who was sent over to take care of the Business of Religion, and Reformation of Manners, then wholly Degenerate: He wrote against Witchcraft (a Practice too frequent in those Days) and for the better Circulation of Business, is said to have Minted a certain Copper Coin with the King's Effigies on the one side, and a Cross on the other side, with this Inscription, *Crux est Christianorum Gloria.* To say Truth, we have so little certainty of those times, that we rather expose their Ignorance than inform our selves, only this is certain of all hands, that in the Year 1340,

In the Seventh of *Edward II.* this Island was retaken by the *Scots*, and *John de Ergarda*, a potent Man in this Island, and his Family driven from thence, after great Losses sustain'd, into *Ireland*: Whereupon the King Writ to his Justice, Chancellor, and Treasurer of *Ireland*, to allow him a competent Maintenance, who soon after returning with some Forces expell'd the *Scots*, and restor'd the King's Authority; upon which the King Writ to his Officers in *Ireland*, to allow him his Expences, and a competent Maintenance for himself, his Family, and Soldiers. *Teste*, the King, *Anno Octavo Regni sui.*

Sir *William Montacute* Conquer'd this Island from the *Scots*. Mr. *Cambden* says, he was descended from the Antient Kings of *Man*, but the *Manks* Tradition tells us expressly, he was Married to *Mary*, Daughter to *William Waldeboef*, (who entered his Claim in Parliament in the Thirty Third Year of *Edward* the First,) and consequently Grand-Daughter to *Mary*, the last of the Family of *Goddard Crownan*. This Lady coming into *England* with her Grandmothers Deeds and Charters, cast her self at the Feet of King *Edward* the Third: That generous Prince not only gave her his Protection, but Married her to Sir *William Montacute*, whom *Speed* stiles the chief Star in the Firmament of *England*, for he was magnanimous, affable, active, generous, even to a Fault; and his Merits had acquired him the Esteem of the greatest of our *English* Monarchs. The King gave him both Soldiers and Shipping to Prosecute his Lady's Right, which he did so successfully, that in a short time he reduced the Island from the *Scottish* Government: And the *Manks* Tradition says that excellent Prince caus'd him to Crown'd, and stiled King of *Man*, Anno 1344. according to *Daniel* and *Stow*: But as the gaining a Man's Right often Costs him more than it is Worth, he had contracted so vast a Debt that he was forc'd to Mortgage the Island to *Anthony Beck*, Bishop of *Durham*, stiled Patriarch of *Jerusalem*, for

Seven Years; a Proud, Busy, Crafty, Covetous, Prelate, of little good Nature, but abundance of Grace. And as Usurers generally Gripe hard when they have got Possession, he obtain'd a Second Grant from *Richard* the II. for his Life: After which this Island devolv'd on *William Montacute*, Earl of *Salisbury*, who, Anno 1393 Sold it to Sir *William Scroop*, Chamberlain to the King, as appears by Record.

Wilhelmus Le-Scroop emit de Domino Wilhelmo Montacuto Insulam Euboniæ id est Manniæ: Est nempe jus ipsius Insulæ, ut quisquis illius sit Dominus Rex vocetur, cui etiam fas est Corona Aurea Coronari.

This Sir *William Scroop*, afterwards Earl of *Wiltshire*, had all the Vices of a great States-man, Subtle, Fawning, False, De-signing, Timorous, Unjust, Covetous, and Ambitious, and to support his own Authority misled a weak Prince into a separate Interest from his People, which in the end prov'd the Ruin of them both; for the Nobility not able to support his Insolence rose against the King, tho' unsuccessfully, among whom the great Earl of *Warwick*, a true Maintainer of the *English* Liberties, was banish'd to the Isle of *Man*, but soon after recall'd: For the Duke of *Lancaster* (afterwards *K. Henry IV.*) Landing in *England*, was universally received by the Nobility and People, and Sir *William Scroop* Earl of *Wiltshire*, had his Head struck off without any formal Process for
Misj

Misgoverning the King and Kingdom, and the Island was granted by King *Henry IV.* to *Henry Piercy*, Earl of *Northumberland*, upon Condition he should carry the *Lancaster Sword*, with which he was Girt when he enter'd *England*, on his Left-shoulder at his own Coronation, and his Successors the Kings of *England* for ever. This Earl was a hot, enterprizing, haughty, and ambitious Man, a zealous asserter of the Power of the Nobility, for which he fell under an Attainder, but was not long after restor'd to all his Lands and Honours, the Isle of *Man* only excepted, of which he was depriv'd by Act of Parliament. At first the Island was order'd to be seiz'd into the hands of Sir *John Stanley*, and Sir *William Stanley*, for the King's Use only: But in the Sixth of *Henry IV.* the King made a Grant to Sir *John Stanley*, for Life, in the Month of *October*, and on the Sixth of the ensuing *April*, Sir *John* deliver'd up the said Grant to be Cancell'd in *Chancery*; and the King in Consideration of the said Surrender, regranted the Island to him, his Heirs and Successors, with the Castle and Peel of *Man*, and all Royalties, Regalities, Franchises, &c. with the Patronage of the Bishoprick, in as full and ample a manner as it had been granted to any former Lord, to be held of the Crown of *England* per *Homagium legium*, paying to the King, his Heirs and Successors, a Cast of Falcons at their Coronation, after such Homage

made in lieu of all Demands, Customs, &c. whatsoever, Anno 1403.

The *English* Nation had render'd it self famous for its valour, during the Reign of the First and Third of our *Edwards*, but in that of King *Richard* (a Prince of no Martial Genius) the Antient Military Honour was very much debased. Sir *John Stanley* was almost the only Chevalier of that Age; he had visited all the Courts of *Europe* as far as *Constantinople*, where the *Manks* Tradition tells us Wonders of his Triumphs, and his Loves; at last returning into *England*, he was followed by a *French* Combatant, who Challenged the whole *English* Nation; Sir *John* accepted the Challenge, fought, and kill'd him in the King's presence; this rais'd his Reputation among the Sons of *Mars*, and no doubt gave him the secret good Wishes of the Ladies, among these was the Heiress of *Latham*, Beautiful, Young, and Rich, which justly render'd her the Envy of her own Sex, and the Adoration of the other. Sir *John* declared himself her Knight, for her he fought, and every Combat was a New Addition to his Triumphs; at last he Married her, with the unwilling Consent of her Father, who was that famous Child that had been found in the Eagles Nest. The Story thus: The Lord of *Latham*, and his Lady, being Childless, as they were walking in the Park heard a Child crying in an Eagle's Nest, they immediately Ordered their Servants to search

search the Ayery, who presented them with a beautiful Boy in rich Swadling Cloaths; The good old Lady lookt on it as a Present sent from Heaven, ordered it to be carefully Educated, and gave it the Surname of *Latham*: He was Knighted by King *Edward* the Third by the name of Sir *Oskatell Latham*, and left the sole Heir of that vast Estate; he had only one Daughter named *Isabella*, who by Marriage brought the Honours of *Latham* and *Knowsley*, with many other Lordships to Sir *John Stanley*, whose Youth gave him all those fine Qualities that compose a generous Heroe, an exact Courtier, and a just Lover, and whose Age ripend him into a profound Statesman, a wise Patriot, and an honest Politician. He was by King *Henry* the Fourth made Lord Lieutenant of *Ireland*, a Post, as of great Trust, so of great hazard in those unsettled Times, so that we do not find he was ever in this Island, or how long he was Master of it. He was likewise Treasurer of the Household to the King: It is probable he died Lord Lieutenant of *Ireland*, Anno 1413. A Man truly Great, and an Honour to his Country. He was succeeded by his Son

Sir *John Stanley*, King and Lord of *Man*, as I find him Stiled in our earliest Records; (for before his time we have none extant.) He came into this Isle Anno 1417, which I find to be dated *Anno quarto Regalitis nostræ*, which was the Antient Stile of our

A short Survey of the Isle of Man.

Court Rolls. It is probable he had been here in his Father's time to receive the Homage of the People, and left one *John Letherland* Lieutenant, or Governor, but now returning in a mature Age, and wisely weighing that a just Regulation of the Laws are a lasting happiness to a People, and the best security of a Prince, in this important Case he consults their oraculous *Deemsters*, deep-sighted and knowing in the Laws, and how to make them speak their Lord's Pleasure. By their Advice the whole body of the People were conven'd, at a place in the Center of the Country call'd the *Tynwald*; where every Creature, even the Halt and Blind were to come, and receive the King of *Man's* pleasure. This Court is held *Sub Dio*, after the Antient manner of all the Northern Nations, where the Lord is placed on the top of a little Rising, or Barrow, surrounded by his People, who, with an awful silence, wait the future fate of their Nation in the promulgation of their Laws, which from the Birth of Time had been lock'd up in the breasts of their Magistrates. First, therefore they declare to him the Orders of the Assembly, which I shall give you from the Original Record in the Antient *English* of that Age.

" Our Doughtful and gracious Lord,
 " this is the Constitution of Old time, the
 " which we have given in our days, how
 " ye should be Govern'd on their *Tynwald*
 " day. First you shall comethither in your
 " Royal

“ Royal Array, as a King ought to do by
“ the Prerogatives and Royalties of the
“ Land of *Man*, and upon the Hill of *Tyn-*
“ *wald* sit in a Chair, covered with a Royal
“ Cloath and Quishions, and your visage
“ unto the East, and your Sword before
“ you, holden with the point upward, your
“ Barons in the Third Degree sitting beside
“ you, and your Beneficed Men, and your
“ *Deemsters* before you sitting, and your
“ Clerk, your Knights, Esquires and Yeomen
“ about you in the Third Degree, and the
“ worthiest Men in your Land to be call’d
“ in before your *Deemsters*; if you will ask
“ any thing of them, and to hear the Go-
“ vernment of your Land, and your Will,
“ and the Commons to stand without the
“ Circle of the Hill with three Clerks in
“ their Surplices; and your *Deemsters* shall
“ make call in your Coroner of *Glanfaba*,
“ and he shall call in all the Coroners of
“ *Man*, and their Yarges in their Hands
“ with their weapons upon them, either
“ Sword or Ax; and the Moars, that is to
“ wit, of every Sheading: Then the chief
“ Coroner, that is the Coroner of *Glanfaba*,
“ shall make a fence upon pain of Life or
“ Lymme, that no Man make any distur-
“ bance or stir in the time of *Tynwald*, or any
“ murmur or rising in the King’s presence,
“ upon pain of hanging and drawing:
“ And then shall let your Barons, and all o-
“ ther know you to be King and Lord;
“ and what time you were here, you re-

A short Survey of the Isle of Man.

"ceiv'd the Land as Heir apparent in your
 "Fathers days, and all your Barons of *Man*
 "with your Worthies Men, and Commons
 "did you Faith and Fealtie, and in as much
 "as you are by the Grace of God now
 "King and Lord of *Man*, ye will now that
 "your Commons come unto you, and
 "shew their Charters how they hold of
 "you, and your Barons that made no Faith
 "nor Fealtie unto you, that they make now;
 "and if any of your Barons be out of the
 "Land, they shall have space of Forty days
 "after that they are called in to come
 "shew whereby they hold and claim Lands
 "and Tenements within your Land of *Man*,
 "and to make Faith and Fealty if Wind
 "and Weather serve them; or else to teize
 "their Temporalities into your Hands:
 "And then to proceed in your matters
 "whatsoever you have there to do in Fel-
 "lonie, or Treason, or other matters that
 "touch the Government of your Land of
 "*Man*.

Having thus settled the Order of the
 Assembly, which from the place they call
 the *Tynwald*, they next proceed to acquaint
 him with the Duty of the People, as their
 keeping Watch and Ward, (a Caution ve-
 ry necessary in those troublesome Times)
 the Power and Authority of his Lieutenant,
 that all his Deeds be firm and stable, That
 no Man depart the Island without his Li-
 cense; then for regulating his Garrisons, with
 his Dues upon Fishing, Carriages, and his

Bailiffs

Bailiffs Duties; the Power of his Coroners, with several Rules for letting his Estate, (which I shall treat of in its proper place) that his Council are in all things to move for his Profit: And Conclude in a most severe Sentence against Treason; as Drawing, Hanging, and Quartering without any benefit of Inquest. These are the oldest Records we have extant, and may truly be call'd the Original of their Laws; to which the People, by an universal Acclamation, gave their Assent. His Affairs called him soon after into *England*, but considering that nothing tends more to the improvement of a Country, than a just and secure Tenure, which has since met with divers Changes equally injurious to the Lord and People, he left *Thurstan de Tyldesty*, a wise and severe Magistrate, and *Roger de Haysnap* his Commissioners, with Instructions to settle the People. It is more than probable that *Goddard Crownan* (notwithstanding his Covenant upon his Conquest) had given them some sort of fix'd Tenure, but upon the reduction of the Island by *Alexander*, King of *Scotland*, it is likely it fell upon the *Scotish* bottom, where the grand Charter only is fix'd, the rest loose and uncertain, by which means the Country was laid waste, the Soil impoverish'd, while 'twas no Bodies Interest to improve it. In the last *Tynwald* it had been given for Law, that no Man should occupy the Lords Land, but he should pay the full value. And for the better

better security of the Lord and Tenant, Four able and sufficient Men were Sworn in every Parish, (who were call'd the *Setting Inquest*) to provide Tenants for all such Estates as were then unoccupied. These were Sworn to deal uprightly betwixt the Lord and his People, and for that time they were only tied for such a Term of Years as they could agree; and if they placed an Insolvent Tenant, they were to pay the Rent themselves; and such Tenants so placed the *May* following had their Names enter'd in the Court-Rolls after the manner of the *English* Copsy-holds, and the Occupancy given them by the delivery of a Straw, which was the Custom of all Bargains in *England* in those Ages, from whence our Lawyers use the word *Stipulate*, because the Contract was ratified *per Traditionem Stipulae*: In the Year 1422 there was an after-Law made, that there should be no Abatement made of the Lords Rent, except in great necessity; these were thought great Points in those days, and the People chearfully fate down on those Lands (which by other future Laws were ordered to descend from Father to Son, or for want of such Son to the Eldest Daughter, or next of Kin) and began to Build, and make some small Improvements, to promote which the better there was an Order made, which at least allows, if not commands, the inclosing their respective Farms: And the Lords, for their farther

farther Encouragement, Complimented them with the kind words of Title, Descent, Inheritance, Heirship, that the People might believe their Country worth Improving and Defending, so that by degrees they came to be reputed customary Tenants, and paid only a small Gratuity, viz. A single Rent on the change of every Lord instead of Fines; and the better to secure this Tenant's right, and prevent those inconveniences that always attend Ill-husbandry, there was an After-law made that no Man should Sell, Mortgage, or Alienate any such Lands without the Consent of the Lord, or his Officers, upon Penalty of Three Pounds to the Lord, and the vacating of any such Bargain: But if notwithstanding these precautions any such Farm fell to decay, Proclamation was made three Sundays for the next of Kin to Challenge his Tenant-right: After that it was free for the best Chapman, or if none such was found, the eldest Son of some better Farm was bound to uphold the Rent; therefore the Farmers Son is call'd the Lord's Treasure, but upon the taking Possession of his own Farm, he had free Liberty to leave or retain them both at Pleasure.

The Commission determin'd with the Year, and *John Fasakerly* Esq; was sent over as Lieutenant, *Anno 1418*, under whom we have several odd Law-Cases, Affairs being yet unsettled; but Sir *John Stanly* now
re-

resolv'd to put a finishing stroak to his new Government, and returned into *Man*, Anno 1422. It is probable he had sent *John Walton* his Lieutenant, to prepare things for his own coming over, but whether the People suspected him of any ill Designs toward them, as frequently happens in all Changes of Government; or whether it were the effect of pure Brutality, or the fear of Novelty, many of the best of the Island rose against him, so that Sir *John Stanley*, instead of finding the Country in a Posture of receiving him, saw nothing but Disorder and Confusion: He therefore resolves on another Convention of the People, which was held, as follows from the Original Record, at *Renewling* in *Kirk Michael*: In the which Court the Bishop of *Man* was called to come to do his Faith and Fealty unto the Lord, as the Law asketh, and to shew by what Claim he holdeth his Lands and Tenements within the Lordship of *Man*, the which came and did his Faith to the Lord: The Abbot also of *Rushen*, and Priorefs of *Duglass*, were called to do their Fealty, and to shew their Claims, Holdings, Lands and Tenements, within the Lorship of *Man*, the which came, and did their Faith and Fealty to the Lord. The Prior of *Whitern* in *Galloway*, the Abbot of *Bangor*, the Abbot of *Sabel*, and the Prior of *St. Bede* in *Copeland*, were call'd in and came not; therefore they were deem'd by the Deemsters that

that they should come in their proper Persons within Forty Days; and if they came not, then all their Temporalities to be seized into the Lord's Hands. After this he confirm'd all such Laws as had been reduc'd to Writing. In the same Court all such as rose against the Lieutenant were sentenc'd to Death, according to Law, without any formal Trial by Inquests, but the Number being great, those that submitted to the Lord's Mercy were pardon'd. The same Year on the Vigil of the Nativity of the *Blessed Virgin*, he convenes them a Second time at his Castle of *Rushen*. The Points of Treason, and the Homage of his Barons, had been concerted in former Assemblies: They now proceed to the Outlawries, and the several Branches of his Regality; to name them all would be endless, I shall only mention some few, of which one relating to Aliens, seems very particular.

If any Alien die in your Land of Man, and maketh not Faith and Fealty, whose Tenant soever he be, the Lord shall have his Goods: And if such Person maketh a Testament, it standeth of no force. This Law hath been repealed by the present Lord as inhospitable, and prejudicial to Commerce.

Another against Sanctuaries seems very remarkable, considering those times. *If any Man has done any point of Treason and taketh Sanctuary, the Sanctuary shall not avail him*

A short Survey of the Isle of Man.

him by the Law of Man. The Lord is sole Patron of the Bishoprick, and all Parsonages and Vicaridges, three only excepted, which are under the Patronage of the Bishop.

In the antientest of our Records he is stil'd Metropolitan, and Chief of the Holy Church; therefore no lapse can be taken against him for not presenting in due time, for it is his Prerogative.

All Fines and Forfeited Bonds in the Spiritual Court, are his by his Prerogative.

There lyes no Appeal to the Arches of *York*: But if any Person is aggriev'd by the Sentence of the Spiritual Court, he may Appeal to the Staff of Government, or the Lord: And if the Lord take the Case to himself, or Commission his prime Officers to determine it, it is call'd, *The Lord's Prerogative Royal*. And the Person, tho' under Excommunication, is to be deliver'd up to the Lord. In these Sences only Prerogative can be properly us'd; and it seems strange a Word so invidious, and that makes so much noise in the World, should be so little understood.

By the Advice of his Deemsters, and Four and Twenty *Keys*, he may make such Laws as tend to the good Government of his Country, and Repeal others. But this seems remarkable: He has Power of rejecting any Person from serving as a Member of the Assembly, according to a Decree made this Meeting, as appears by Record.

“ *Allo*

"Also we give for Law that there were
"never Twenty Four Keys in certainty,
"since they were first called *Taxiaxi*: These
"were Twenty Four Free-holders, to wit,
"Eight in the out-Isles, and Sixteen in your
"Land of *Man*, and that was in King Or-
"ry's Days: And since they have not been
"in certainty, but if a strange Point will
"come which the Lieutenant will have re-
"serv'd to the *Tywnald* twice in the Year;
"and by the leave of the Lieutenant the
"Deemsters there to call of the best to his
"Council in that Point as he thinks fit to
"give Judgment; and without the Lords
"Will none of the Twenty Four Keys to
"be.

Lastly, the Lord hath Power of holding
Courts in his own Name: May Hang and
Draw in his own Jurisdiction, and chief-
ly can Pardon for Life.

His right of Admiralty was likewise as-
serted in this Assembly, as Wrecks,
Royal-fish, &c. are his by his Regality:
But this I find more at large in my Lord
Cook from the report of *Kellway*, Surveyer
of the Court of Wards in the Eleventh of
Henry the Eighth.

It was found by Inquisition, that *Thomas*
Earl of *Derby*, *tempore Mortis sue*, was seiz-
ed of the Isle of *Man*, upon which, *Anne*
Countess Dowager of *Derby*, by her Coun-
cil Sued to have Dower of the said Isle,
to which *Blundell* Chief Judge, *ex assensu*
Brook, *Fitz-Herbert*, and of all other the
Council

Council of the King, said, that the enquiry was meerly void ; for that the Isle of *Man* is no Parcel of the Realm of *England*, nor do they use the Law of *England* ; and it is like unto *Tournay* when it was in the King of *England*'s Hands ; and unto *Normandy* or *Gascoigne*, which are meerly out of the Chancery of *England*, which is the place, and no other, to Endow the Widow of the King's Tenants : But the Isle of *Wight* is made Parcel of the County of *Southampton*, and *Wales* and *Ireland* are Parcels of the Realm, and a Writ of Error or Judgment given there erroneously, lyeth here in *England* ; but for such an erroneous Judgment given in *Man*, *Gascoigne* and *Callice*, no Writ of Error lyeth in *England*, for they be no Parcels of the Realm of *England*. This Case being read at the Council Table to all the Lords, it gave full Satisfaction to the whole Board ; that the Admiral of *England* had not to do in the Ports of *Man*, but that the Earl of *Derby* is Lord of *Man*, and Admiral of the Isle.

It may not be improper here to remark that *Reginald*, who was the First that Submitted to the Crown of *England*, did it upon exprefs Condition, that the Admiralty of those Seas should belong to him ; which gives a fair Origine to the Earl of *Derby* to Claim the same Jurisdiction.

Besides all this, he is absolute Lord of the Soil, and immediate Landlord of every Man's Estate (some few Barons excepted) so that
reserving

reserving his Homage to the Crown of *England*, no Prince hath a more full and ample Authority.

These Points Establish'd, he next proceeds to settle the Civil Politie of his Government, of which his Officers make the principal Figure, and his Lieutenant, or Governour his own immediate Representative.

It had been provided by the Third Law they ever passed, that all his Deeds be firm and stable, he hath Power to call a *Tynwald* when he pleases, or any other Court, to Swear Inquests, and no Court to be call'd without his Warrant.

He is Sole Chancellour, and if any Man rise against him sitting in Court, or any other place where he Represents the Lord's Person, or constrain him to hold a *Tynwald*, to put down the Lords Perogative, he is a Traytor. He hath likewise the Sole Military Power, may place or displace all Officers in Garrisons or otherwise, and whoever robs him of his Horse or Arms, or beats his Servants either in his presence, or Forty Yards of his Person, or breaketh House on him, or any of the Lords Council, in his presence, is a Traytor.

Whoever speaks Ill of him forfeits Ten Pounds, and his Ears; whoever falsifies his Token (which by peculiar custom of the Country is made on a Slate-Stone, with One or Two Letters of his Name, and has the same force as the Lord Chief Justice's

H

Warrant

A short Survey of the Isle of Man
 Warrant in *England*) forfeits Three Pound
 to the Lord.

He hath a Superintendency in all Courts, as well Ecclesiastical as Civil, and may Fine either Bishop or Archdeacon, or any of their Officers acting contrary to Law.

Sometimes besides the Governour there hath been a Captain General, but I suppose this only in Cases of great Emergency.

The next Officer is the *Receiver General*, or *Treasurer of the Island*; there were formerly two, one for each Division; he hath the charge of the Revenue; he is one of the Lord's standing Council; pays all Salaries of the Civil List, but if he paid any Bills without the Comptroller's allowance, he formerly Forfeited his Salary, now he only runs the hazard of having it disallowed. This Office is executed by Commission.

The next Officer is the *Comptroller*, he is one of the Lords Council, always sits with the *Receiver*, both on Receipts and Payments; he charges and discharges him, and all Accomptants, and is one of the Auditors of the general Accompts; in all Offences (Capital or otherwise) Committed within the Garrison, he may impanel a Jury of Soldiers; sits Sole Judge, although it be in Tryals for Life. He is likewise Clark of the Market, and ought to regulate Weights and Measures; He is head Searcher, and hath his Deputies in every Port; He is Clark of the Rolls, and hath
 the

the Custody of the Records, and enters all Pleas in the several Courts, whether they be the Lords, Bishops, Abbots, and Barons &c. and has his Yearly Fee in each of these Courts.

The next Officer is the *Water-Bayliff*, who is in the nature of Admiral of the Island; he holds Admiral-Courts on all emergencies, he may Impannel Juries, Arrest Ships on any Complaint, and sits Judge in things relating to Marine Affairs; he has likewise the Care of the Customs, Fishing, Wrecks, and is one of the Lord's standing Council.

The last Officer is the *Attorney General*, who is likewise one of the Lord's Council, sits in all Courts to plead for the Lord's profit, as Sueing for Forfeitures, Seizing and Disposing all Felons Goods; he likewise takes Care of all Deodands, Waifs, Strays, Forfeitures and Casualties; and disposeth of them to the best for the Lord's Profit, for which he stands Yearly accomptable at the Audit. He is likewise to plead the Causes of all Widows and Orphans, they giving him Two Pence for his Fee.

All the abovementioned Officers Act by Commission during the Lord's pleasure, and had formerly their Diet in the Family, where a constant Table was kept both for the Officers and Soldiers; they are Justices of Peace by their places, and are in all things to move for the Lord's Profit, and the Governor may call the said Council to his Assistance, as often as he thinks fitting,

or need requires, either for Service of the Lord or Country.

The *Deemsters* are the first popular Magistrates, and never were reputed part of the Family; they sit Judges in all Courts, either for Life or Property, whether the Court be held in the Lord's Name, or any of his Barons; they have always been two, one for each Division of the Isle, they are stiled in the Antient Court-Rolls *Justiciarii Domini Regis*; whether they have their Names from the old word to *Deem*, or think, or to *Doom* or *Condemn*, I cannot be positive; by the Advice of the 24 *Keys* they may, in all new and emergent Causes, declare what the Law is, and all such Laws so declared were formerly call'd *Breast-Laws*; and in some measure they seem to keep up the old Authority of the *Druids*.

By the Antient Law, if any Man accused the *Deemster* of Male-administration, he Forfeited Life and Limb; the Process used by them is the same with the Governour, viz. a Slate-Stone, with one or two Letters of their Names made on it, for which formerly they had certain Fees due to them, as likewise a share in all Felons goods; and to counterfeit or misapply this Token or Process, is highly penal in their Laws.

After the *Deemsters*, the 24 *Keys* are the Representatives of the Country, and in some cases serve as the Grand-Inquest of the Nation. They are the last Traverse in all Cases of Common-Law, are present at all
Tryals

Tryals for Life, and in Conjunction with the Governour and Officers make the Legislative power of the Nation; by a very Antient Law, it was provided, that none of the Lord's Feed-Men should serve as one of the 24 Keys.

They were antiently call'd *Taxiassi*, as appears by a Statute quoted in the Lord's Prerogative; and for the manner of their Election in those Ages, you will find in the succeeding *Tynwald*. Subordinate to these are the *Coroners* of each Sheading, or Subdivision, who act in the Nature of Sheriffs.

Each Parish hath likewise an Officer called a *Moar*, who is the Lord's Bayliff, and each of these hath a subordinate Officer not worth the naming.

Sir *John Stanley* having thus open'd the Laws, and settled the Magistracy, found it now requisite to fix the manner of their Courts of Judicature. I have already spoken so largely of the *Tynwald*, that I now studiously omit it. The other Courts are usually held twice in the Year, *viz.* about *May*, and *Michaelmas*: The First are call'd *Sheading-Courts*, and are in the Nature of our *Court-Leet*, and *Court-Baron*; these are held for the Lord's Profit, and relate to all Breaches of the Peace: All Presentments are here made upon any violation of their Laws, or publick Orders. Immediately after these, or rather with them, are held the *Common-Law-Courts*, where all A-

ctions relating to Mens Properties are Tried. These Courts were formerly held in every Sheading distinctly, to the great ease and benefit of the People. Immediately after these follows the great Court, or the Court of Goal-delivery, in which are manag'd all Trials for Life, and perhaps there is no place in the Universe where Men have a fairer Trial: The Governour presides, assisted by the Lord's Officers, with the Bishop and his Clergy. The *Deemsters* sit as Judges, with the Four and Twenty *Keys*, to advise with in Case any new Matter arise. The Criminal must be first found Guilty by the Grand-Inquest; after this a peculiar Jury of Four out of every Parish in the Island is impannell'd, and he may make his Exceptions against Fifty six, and no more: But if he suspects his Case, he may put himself to the Lord's Mercy; and the Lord, by their antient Law grants him his Grace, if it be for Felony; but if he stands his Trial, when the Jury bring in their Verdict, the *Deemster* asketh them whether the *Baldpates*, viz. the *Clergy* may sit? If the Foreman Answers No: Then the Bishop and Clergy withdraw, and the Man is found Guilty; if otherwise, he is absolv'd: But if the Felon be a Baron's Tenant, the Steward of the Barony may Demand the Prisoner, and Try him in the Baron's Court, and the Forfeitures are the Barons, but the disposal of the Body the Lord's. There is like-

Wife

wise another Court call'd the *Debet-Court*, in which all Fines are set. There is also an *Exchequer-Court*, which is held as often as the Governor pleases, or Occasion requires. 'Tis likely many of those Courts were from all Antiquity, but by his own peculiar Institution the Court of Chancery was erected, which then was to be held Weekly, as may appear by his Body of Instructions yet extant in our Statute-Book: At present it is kept Monthly, or oftner, if Occasion requires; the Governor sits sole Chancellor, and may call the Lord's Council and the *Deemsters* to Advise with, as he sees proper; all Actions are enter'd in the Comptroller's Offices, of which the Plaintiff presents the Governor a Copy, who grants his Token upon it; the Defendant may refuse to appear three Court-Days, but on the fourth is brought in by a Soldier, and the Matter heard and determined: So speedy is the Justice of this Nation, of which the World perhaps hath not a Parallel.

Sir *John Stanley* having thus fixt his Laws, his Magistracy, and Courts of Judicature, and being now call'd in to *England* by Affairs of Importance, the better to preserve his Government in Peace and Security, he left an excellent Body of Instructions which shew a Masterly Genius, yet extant in our Statute-Book. I shall name only some of them.

A short Survey of the Isle of Man.

The First is against the Misgoverning of the Laws, and the partiality of Officers, that the Laws be Executed without rigour, with a *Salvo* to his own Prerogative, that they be careful in Setting his Estate, without encrease or abatement of his Rent; for holding the Court of Chancery Weekly; against Exporting of Money; against Bribery, Pride, and Dissention among his Officers, with several wise Regulations in his Oeconomy and Household-Affairs, all which shew him a Man of great Prudence, and Worthy of a nobler Province. For returning into *England*, he was declared Lord Lieutenant of *Ireland*, and it is probable *Walton* continued his own Lieutenant here. The Disorder at his first coming over had given a very inauspicious Omen of his future Conduct: For notwithstanding all these wise Laws and excellent Regulations, which one would have believ'd might have contain'd the People in their Duties, but more have taught the Magistrates how to Govern themselves better; all things fell again into Disorder and Confusion, the Officers Quarrel among themselves, and agree in nothing but neglecting their Duties, injuring their Lord, and oppressing his People.

Sir *John Stanley* being duly inform'd of the general neglect of his Affairs, and the great Disorder caused by his own Absence, sent over

Henry

A short Survey of the Isle of Man.

97

Henry Byron, his Lieutenant, a Man of great Prudence and Severity, Anno 1428. He immediately, with a Resolution becoming his Station, sets about a thorough Reformation of all Abuses. *John Coate* was at that time Comptroller, one whose Education towards the Law had given him all the Knavish part, without any of the understanding: Insolent, Drunken, Brawling, Hair-brain'd, a Block-head, a Zealot, always mistaken, running himself into every Man's Business, neglecting his own, worrying the People with his Lord's Authority, but always to serve his own Interests or Passions. By the Duty of his Station, he was to sit Judge in these Disorders, of which he had been the principal Cause: And by the Governor's Power an Inquest of Four and Twenty Soldiers was Sworn, and both the Constables, the Receivers, and several other Officers are found Guilty, but the Comptroller himself much more. This convinc'd the Lieutenant, that the most Zealous are not the most disinterested Servants; and as his Justice would no more suffer him to protect an ill Officer than expose a good one, he took the Judgment of the whole Cause into his own Hands, and upon the Verdict of the Inquest both the Receivers, both the Constables, and the Armourer, are found Guilty and displac'd, and the Comptroller himself upon no less than Nine several Articles (of which most were Treason) yet was only dismiss'd his
Em-

Employment. The Lieuutenant having thus begun with the Regulation of the Officers, next proceeds to the Reformation of the People. The Law for ending of Controversies by Prowess had been the occasion of great Disorders, therefore he convenes them at the *Tynwald* 1429. where by universal Consent, that Law was abrogated, with several Regulations for Measures, Servants, and other inferior Matters. Whether he had observ'd some Discontents in the manner of Electing their Representatives, or whether he thought it for the real Honour and Interest of his Master, to have the antient Legislative Power restored, he calls another Assembly the Year following 1430, and order'd six Men out of every *Sheading* or Hundred, to be chosen by the whole Body of the Commons, out of whom he elected Four, which from the Six Sheadings compos'd the Twenty Four, and by their entreaty all former Laws were Confirm'd. So that the completing the antient Number is wholly owing to the Favour of this Family; and seems the last finishing stroak of the settlement of this little State, by which the People are to be Govern'd under the Honourable House of *Derby*, as long as an *English* Act of Parliament can have the Force of a Law, which all good Men will wish may hold 'till time it self shall be no more.

*A Catalogue of the Governors of this
Isle since Sir John Stanley's time
till now.*

Governors Names.	The Year.
J OHN Letherland, Lieutenant.	1417
John Fasakerly, Lieut.	1418
John Walton, Lieut.	1422
Henry Byron, Lieut.	1428
Note, I find no Records from this time till the Year	1492
Peter Dutton, Lieut.	1496
Hen. Ratcliff, Abbot of Rushen, Deput.	1497
Randolph Rushton, Capt.	1505
Sir John Ireland Knight, Lieut.	1508
John Ireland, Lieut.	1516
Randolph Rushton, Capt.	1517
Tho. Danisport, Capt.	1519
Rich. Holt, Lieut.	1526
John Fleming, Capt.	1529
Thomas Sherburn, Lieut.	1530
Henry Bradley, Deputy-Lieut.	1532
Henry Stanley, Capt.	1533
George Stanley, Capt.	1535
Thomas Stanley Knt. Lieut.	1537
George Stanley, Capt.	1539
Thomas Tyldesty, Deput.	1540
William Stanley, Deput.	1545
Henry Stanley, Capt.	1552
Thomas Stanley, Knt. Lieut.	1561
Richard Ashton, Capt.	1566
Thomas Stanley, Knt. Lieut.	1567
Edward	

A short Survey of the Isle of Man.

<i>Edward Tarbock, Capt.</i>	1569
<i>John Hammer, Capt.</i>	1575
<i>Richard Sherburn, Capt.</i>	1580
<i>Cuth. Gerrard, Capt.</i>	}
<i>Tho. Martinier, Deput.</i>	
	1592

Note, 1591 *Richard Aderton* was admitted and Sworn Lieutenant under the Captain, by my Lord's Directions, for all Martial Affairs.

The Hon. *William Stanley*, Captain, afterwards Earl of Derby.

Randolph Stanley, Capt. 1593

Sir Tho. Gerrard, Knt. Capt. } 1594

Cuth. Gerrard, Deput. } 1596

Tho. Gerrard, Knt. Capt. }

Ro. Mollineux, Deput. } 1597

Cuth. Gerrard, Capt.

Ro. Mollineux, Deput. 1599

Rob. Mollineux, Capt. 1600

John Ireland and John Birchall Governors, Jointly by Patent from the King } 1609

John Ireland, Lieut. and Capt. 1610

Ro. Mollineux, Capt. 1612

Edward Fletcher, Deput. 1621

Edward Fletcher, Govern. 1622

Sir Ferd. Liege, Knt. Capt. 1623

Edward Fletcher, Deput. 1625

Edward Holmewood, Capt. 1626

Edward Fletcher, Deput. 1627

Edward Christian, Lieut. and Capt. 1628

Evan Christian, Deput. 1634

Sir Charles Gerrard, Knt. Capt. 1635

John Sharplefs, Deput. 1636

Rarcliff

A short Survey of the Isle of Man.

108

Ratcliff Gerrard, Capt.	1639
John Greenhalgh, Govern.	1640
Sir Phil. Musgrave, Knt. Bar.	1651
Samuel Smith, Deputy Govern.	1652

Note, That my Lord Fairfax made Commissioners for the Governing of the Isle this Year, viz. James Challoner, Robert Dinely, Esq; Jonathan Witton, Clerk.

Matthew Cadwell, Govern.	1653
William Christian, Govern.	1656
James Challoner, Govern.	1658

After the Restoration of the King.

Roger Nowell, Govern.	}	1660
Rich. Stevenson his Deput.		
Henry Nowell, Deputy for one part of the Year, and Thomas Stanley for the other part.	}	1663
Bishop Barrow, Govern.		
Henry Nowell, his Deput.	}	1664
Henry Nowell, Govern.		
Henry Stanley, Govern.		1677
Robert Heywood, Govern.		1678
Roger Kenyon, Esq; Govern.		1691

TO

TO THE
 Right Reverend Father in God
Dr. Thomas Wilson
 Lord Bishop of the
 ISLE of MAN.

My LORD,

THE Honour you have done me in
 Your Friendship, makes me hope
 the ensuing Essay will meet with, if not
 your Acceptance, at least Forgiveness;
 since the vast length of Time, has left
 me nothing to present your Lordship with,
 but the Names of so many Saints and
 Holy Men, who have been your Prede-
 cessors in the first fix'd Bishoprick of the
 British Nations; which was Planted by
 St. Patrick, (even before Down Pa-
 trick, or Ardmagh) settled by St. Ger-
 man, confirm'd by St. Maughauld, im-
 prov'd by Conanus to be the most cele-
 brated Nursery of Learning and Religion
 in these Western Nations: And if by the
 Barbarous

Barbarous Ignorance of the Eighth, or the Destructive knowledge of the Sixteenth Century, this Church has been sinking into a heap of Ruins; yet as Bishop Barrow first began to support it, so it seems design'd by Providence for your Lordship to re-build and Beautify, and heal the Breaches of so devouring a Reformation. And indeed the Advances you have made, in fewer Months than it was Ages in declining, give us a Specimen of that publick Spirit, that Vivacity of Genius, which Shines thro' all your Actions, and make us wish, at least, that you may be the happy Instrument of Compleating so necessary a Work.

These, my Lord, are the Hopes and Expectations of a Poor People, who are not able to tell you themselves how much they Reverence your Person, and, I doubt, they have but an ill Advocate in,

My Lord,

Your Lordships

Most humble and

Obedient Serv^t.

William Sacheverell.

ESSAY IV.

*Of the Ecclesiastical Government of the
Isle of Man.*

NOthing can be more perplex'd and difficult than the Enquiries after Truth, in those darker Ages of the World, wherein it is probable the *Christian* Religion was first planted in this Island; there is such a mixture of Fables in the *Monkish* Writers of these times, where the Legend and Romance, the Knight-Errant and the Saint are so much of a piece, that they too often make the truth rejected for the sake of falshood, and as often the falshood embraced for the sake of truth. This vein of Writing, in which Superstition, Credulity and Interest had no little share, has corrupted the Ecclesiastical History to such a degree, that it is almost impossible to trace the true Original of these *Western* Churches; or when found, to continue a true Succession of those that Govern'd them.

The first mention I find made of *Christianity* in this Isle, is in *Capgrave*, in the Life of *Joseph of Arimathea*, in which he tells us of one *Mordaius*, a King of the Isle of *Man*, converted to Christianity, who had

had his Residence in a City call'd *Sodora*. If this Story be true, Christianity was Planted very early, about the Year Sixty Three.

The Name of this City is greatly cried up by those that look for a *Sodor* in the Isle of *Man*: But 'tis wonderful that this early Conversion of the King, should not have a more general influence on the People; for we hear nothing of Christianity in near Four Hundred Years, except it be in the Story of *Amphibalus*, never dream't of but by *Hector Boetius* and his *Veramundus*, and rejected by most Men of Learning, except Archbishop *Spotswood*, from whom I transcribe the following account, *Lib. 1.*

Fol. 3. "*Cratilius* coming to the Crown
" in the Year 277. made it one of his first
" Works to Purge the Kingdom of Hea-
" thenish Superstition and expulse the *Drui-*
" *ids*, a sort of Priests, held in those Days
" in great Reputation: Their manner was
" to Celebrate Sacrifice, and perform their
" other Rites in Groves with Leaves and
" Branches of Oak, and thence saith *Pliny*,
" they were call'd *Druids*, which doth signi-
" fic an Oak. *Cæsar* in his *Commentaries* doth
" further Write, that besides the managing
" of Sacrifices, which were committed to
" them, they were trusted with the deci-
" sion of Controversies private and publick;
" and that such as would not stand to their
" Judgment, were interdicted from being
" present at their Sacrifices and Holy Rites,

" which was taken for a grievous Punishment.

" It is likewise testify'd of them, that they were well Learn'd in all Natural Philosophy : Men of Moral Conversation, and for Religion not so grossly Ignorant and Superstitious as other Heathen Priests: For they Taught, that there was one only God, and that it was not Lawful to represent him in any Image: That the Souls of Men did not perish with their Bodies, and that after Death Men were rewarded according to the Life they led on Earth. Some also have Written that they did Prophecie of the Conception of a Virgin, and of the Birth of him who should be Saviour of the World. But that such Mysteries were reveal'd unto them, and so plainly as the *Prophets* of God in the *Old Testament*, had scarce the like, is not Credible. They liv'd likewise in great Respect with all People; and rul'd their Affairs very politicly; for being Govern'd by a President who kept his Residence in the Isle of *Man*, (which was under the Dominion of the *Scots*) they did once every Year meet in that place to take Counsel together for the ordering of Affairs : And carried Matters with such discretion, that *Craeth-linth* found it difficult enough to expulse them, because of the Favour they had among the People.

" But

" But that which furthered not a little
" the Propagation of the Gospel in these
" Parts, was the Persecution rais'd by *Dia-*
" *clesian*, which at that time was held in
" the South parts of *Britain*. This brought
" many Christians both Preachers and Pro-
" fessors into this Kingdom, who were all
" kindly receiv'd by *Cratilinth*, and had
" the Isle of *Man* given them for their re-
" maining, and Revenues sufficient Assign-
" ed for their Maintenance. In this Isle
" King *Cratilinth* erected a stately Church
" to the Honour of our Saviour, which he
" adorn'd with all necessary Ornaments,
" and call'd *Sodorensæ Fanum*, that is, the
" Temple of our Saviour: Hence it is that
" the Bishops of our Isles are stil'd *Sodoren-*
" *ses Episcopi*: For so long as that Isle re-
" main'd in the Possession of the *Scots*, the
" Bishops of the Isles made that Church
" their Cathedral; after their Dispossession
" the Isle *Jona*, commonly call'd *Hy Columbk-*
" *kill*, hath been the Seat of the Bishops,
" and continueth so unto this Day: In
" this Isle *Amphibalus* sate first Bishop, a *Bri-*
" *tain* Born, and a Man of Excellent Piety:
" He liv'd long, Preaching carefully the
" Doctrine of *Christ* both among the *Scots*
" and *Picts*, and after many Labours ta-
" ken in promoting the *Christian* Religi-
" on, died peaceably in the said Isle.

There are so many Improbabilities in
this Story, that I cannot but observe some
of them. First, *Hector Boetius*, says *Amphi-*

balus, fled the Persecution of *Dioclesian*, Anno 280, whereas *Dioclesian* did not obtain the Empire till the Year 286, neither did the Tenth Persecution arise till the Year 302, and *Gildas* and *Polydore Virgil* say expressly, that both *St. Alban* and *Amphibalus* suffer'd Martyrdom Anno 305, and the general stream of *British Writers* (with some disagreements in the time) concur in his Martyrdom. Neither do we find any *Scotch Writer* mention *Amphibalus* in the Life of *Cratilius*, before *Hector Boetius*, and his Followers. And it is almost impossible, the *Manks Nation* should preserve no Memory of so considerable a Blessing as their first Conversion to Christianity, but their Tradition is directly against it. Besides, *Matthew Paris* affirms the Body of *Amphibalus* was found at *Radburn* near *St. Albans*, in the Year 1178, and many other marks of his Martyrdom at *Radburn*, strongly conclude he died for his Religion in *England*, and never fled to the *Isle of Man* to erect a Bishoprick, and *Fatum Sodorense*. And this at least must appear a wonder, that no Memory of Christianity, nor Ruin of any such Church should appear, or so much as mention be made of them at the time that *St. Patrick* Land-ed here. But as all the Ecclesiastical Writers, of any Credit in those Ages, agree *St. Patrick* was the first who planted the *Christian Religion* in this Island: And since their most Antient and Authentick National

Traditions concur with them, I cannot but allow him to be the Apostle of the *Manks* Nation. The Story thus: About the Year 434 Pope *Celestine* the First, sent *St. Patrick* with Twenty more to Convert *Ireland*, or rather *Scotland*, for it is probable he came not to *Ireland* till the Year 441, but finding the Harvest great, and the Labourers too few, he Transported himself into *Britain*, from whence returning Anno 444 with Thirty Religious and Learn'd Persons in his Company, he Land-ed in the Isle of *Eubonia*, where he found the People (at least the Rulers) given to Magick, but being overcome, or convinced by his Preaching and Miracles, they were converted or else expell'd the Island, and *St. Patrick* going for *Ireland* Anno 447 left

Germanus, a Holy and Prudent Man, *ad regendum & erudiendum populum in fide Christi*, says *Jocelinus*; which for the Honour of the *Manks* Nation, was Sixty Nine Years antienter than *Bangor* in *Wales*, which was the first Bishoprick that we read of among the *Britains*, and One Hundred and Fourteen Years before *Austin* the Monk: He introduced the Liturgy of the *Lateran*, and so absolutely settled the Business of Religion, that the Island never afterwards relapsed: He died before *St. Patrick*, who sent two Bishops to supply his place, *Conindrius* and *Romulus*, of whom we have little memorable, but that one or both of them surviv'd *St. Patrick* five Years is very probable, for then it was 494.

St. Maughold, by some written *Macfield*; by Dr. Heylin *Macbilla*; by the Latin Authors *Macutus*, was erected Bishop by the Universal Suffrage of the *Manx* Nation, but by whom Consecrated is very uncertain, for as the former Bishops, by right of Conversion, were Consecrated by St. Patrick, so whether the Archbishop of Armagh continued the same does not appear, neither can I affirm it done by the Archbishop of York; because the Bishoprick was not erected by St. Paulinus till the Year 622, which was above 100 Years after St. Maughold, whose Legend I studiously omit, and only mention a Third Error in *Hector*, and his Followers, who stile him Bishop of Sodor, and therefore will have the *Episcopus Sodorensis*, and *Man* the same. Whereas this Bishoprick was erected many Ages before St. Columbus, who is acknowledged by all Writers to be the Founder of the Abby of Hye, in the Island of *Jona*, which from him was called *Hycolumb-kill*, which Monastery was the Cathedral of the Bishop of the Isles, who was from that time stiled *Episcopus Sodorensis*, from a Village called *Sodor* adjoining to the Monastery, in which the Bishop had his Residence; for Mr. *Camden* says expressly in his *British Isles* (in which he Contradicts himself) that they were called *Insulae Sodorenses* when the Bishops were ordain'd in *Sodor*, and with him both *Harrison* and *Mercator* agree: After the Isle of

Man

A short Survey of the Isle of Man. III

Man was made the Seat of the *Norwegian* Race, the Bishopricks were united with the Titles of *Sodor*, and *Man*, and so continued till conquer'd by the *English*, since which the Bishop of *Man* keeps his Claim, and the *Scotch* Bishop styles himself Bishop of the Isles, antiently *Episcopus Insularum Sodorensium*.

How long *St. Maughold* late Bishop we do not find, only, *Dr. Heylin* says, he was Bishop *Anno* 578, so that 'tis probable he late more than Four and Twenty Years; neither have we any certainty of a Successor till the Year 600, his Name was

Conanus, Tutor to the three Sons of *Eugenius*, the Fourth King of *Scotland*, as Bishop *Spotswood* informs us. After him the Succession seems wholly broken till the Eleventh Century; yet during this long vacancy a new Error arose, viz. That the Bishoprick was erected by *Pope Gregory* the Fourth, *Anno* 840; Into which Mistake most of our *English* Writers, as *Mr. Cambden*, my Lord *Cook*, and *Dr. Heylin*, have fallen, without any ground in History that I have yet met with; except that the Bishoprick of the Isles had its beginning about that time.

In a very Antient Manuscript, which was put into my Hands by the Reverend *Mr. Henry Jones* (Nephew and Executor to the Right Reverend Doctor *Fell*, late Bishop of *Oxford*) I find an exact Succession for above 200 Years; which, in my

112 *A short Survey of the Isle of Man.*

own Opinion, was extracted from the Roll of the Ancient Abby of *Rushen*. This Manuscript, by way of Introduction, informs us, that though they had a Traditional Succession of Bishops from the time of St. *Maughold*, yet as it was not certainly known who they were, or in what Order they sat, it was thought more proper to omit them, and begins with one *Roolwer*. To him succeeded

William. After him in the time of *Godard Crownan*,

Hamundus, by some written *Vermundus*, or *Wymundus*, who probably was the first Bishop stiled of *Sodor and Man*. He was the Son of *Fole*, a *Manks-man*. *Matthew Paris* says, he died in 1151; but Mr. *Gabloner* informs us, that his Eyes were put out for his Cruelty, and he himself expell'd the Island. It is not certain by whom he was Consecrated, nor his Successor

Gamaliel, an *Englishman*, who lies buried at *Peterborough*. After him succeeded

Reginald, a *Norwegian*. To him the Thirds of all the Livings in the Island were granted by the Clergy, that from thence forward they might be freed from all Episcopal Exactions. It is probable that he was the first Bishop that was Consecrated by the Archbishop of *Nidrosia*, or *Dronthiem*. His Successor was

Christian, a Native of ——— who lies buried in the Monastery of *Bangor* in *Ireland*. To him succeeded

Michael

A short Survey of the Isle of Man. 113

Michael, a *Manksman*, a Person of great Merit and Exemplary Life. He died in a good Old Age, and was honourably buried *apud Fontanos*, Anno 1203. To him succeeded

Nicholas de Melfa, Abbot of *Furness*. He lies buried in the Abbey of *Bangor*. After him

Reginald, a Person of Royal Extraction, Sister's Son to good King *Olave*, was Consecrated Bishop Anno 1216; who tho' he labour'd under great Infirmities of Body, yet Govern'd his Church with Prudence and Resolution. At last (with an Exemplary Resignation) he yielded up his Soul into the Hands of his Creator. He lies buried in the Abbey of *Rushen*. And was succeeded by

John, the Son of *Hefare*, who, by the negligence of his Servants, was unfortunately burnt *apud Ferewas* in *Anglia*. After him

Simon, of——, a Person of great Discretion, and Learn'd in the Holy Scriptures, Govern'd the Church. He held a Synod Anno 1239, in which Thirteen Canons were Enacted. Most of them relate to the Probat of Wills, the Clergies Dues, and other inferior Matters. He dy'd at his Palace of *Kirk-Michael*, in a good Old Age, and lies buried in the Cathedral Dedicated to *St. German*. After him

Laurence, the Arch-Deacon, was Elected Bishop, and after great Disputes Consecrated

created by the Archbishop of Dronthiem; but was unfortunately drown'd with *Harald* King of *Man*, his Queen, and almost all the Nobility of the Isles: So that the Bishoprick continued vacant almost Six Years; when *Richard*, an Englishman, was Consecrated at *Rome* by the Archbishop of *Dronthiem*. He Consecrated the Abbey-Church of *St. Mary of Rushen*, Anno 1257, after he had Govern'd the Church Twenty three Years, returning from a General Council Anno 1274, he dy'd apud *Langelwyner* in *Coplandia*, and lies buried in the Abbey of *Furness*. In his time the *Scotch* Conquer'd the Island. He was succeeded by

Morus Galwadiensis, commonly written *Galloredinus*, at the Nomination of *Alexander* King of *Scotland*; for which Reason (I suppose) he was banish'd by the Monksmen. During his absence the Island lay under an Interdict, but at last being recall'd he laid a Smoke Penny upon every House, by way of Commutation. He held a Synod at *Kirk-Braddan*, in which Thirty Five Canons were Enacted. He lived to a great Age, and was for many Years Blind; and lies buried in *St. German's Church* in *Peel-Castle*. 'Tis probable he was succeeded by

Mauritius, sent Prisoner to *London* by King *Edward* the First, therefore not put into the Catalogue of Bishops. In his room was substituted

Allen (Bishop *Spotswood* calls him *Onanus*, but mistakes the Year of his Consecration) of *Galloway*, who Govern'd the Church with great Honour and Integrity. He died the 15th of *February Anno 1321*. He lies buried at *Rotherfay* in *Scotland*. To him succeeded

Gilbert of *Galloway*, who sate but two Years and a half, and lies buried near his Predecessor in the Church of *Rotherfay*. After him

Bernard, a *Scot*, held the Bishoprick three Years; and lies buried in the Monastery of *Kilwinning* in *Scotland*. His Successor was

Thomas, a *Scot*, who sate Bishop Fourteen Years; He was the first who exacted Twenty Shillings of his Clergy by way of Procuration; as likewise the Tenths of all Aliens. He died the 20th of *September 1348*. the same Year

Willam Russel, Abbot of *Rushen*, was Elected by the whole Clergy of *Man*, in *St. German's Church* in *Holme*, vulgarly *Peel-Castle*. He was Consecrated by Pope *Clement* the Sixth, at *Avignon*; and was the first that shook off the Yoak of the Archbishop of *Drontheim*, by whom his Predecessors had for many Ages been Consecrated. He held a Synod *Anno 1350* in *Kirk-Michael*, in which Five Articles were added to the former Canons. He died the 21st of *April 1374*, and was buried in the Abbey of *Furness*. He was Abbot of *Rushen*

116 *A short Survey of the Isle of Man.*

Shen Eighteen Years, and Bishop Twenty Six. After him,

John Duncan, a Manksman, was Elect-ed by the Clergy of Man, and going to *Avignon* was confirm'd by Pope *Gregory* the Eleventh, and Consecrated per *Cardi-nalem Prenestinum dudum Archiepiscopum*. In his return Home he was made Prisoner at *Bolonia* in *Picardy*, and laid in Irons for two Years, and at last forc'd to Ransom himself for Five Hundred Marks; so that he was not install'd till the Year 1376, in which Mr. *Jones's* Account determines. It is probable he was succeeded by

Robert Welby, as Dr. *Heylin* in his *Help to English History*, informs us, Anno 1396, who, 'tis believ'd, sat Twenty two Years, and had for his Successor

John Sprotton, who is the first Bishop mention'd in our Records. After him we find no Bishop nam'd till the Year 1503, in which

Evan, or *Huan*, was elected by *Sir Thomas Stanley*. 'Tis probable he was succeed-ed by

Hugh Hesketh: For I find in the Roll of the Family of *Rufford*, *Hugh Hesketh*, third Son to *Robert Esq*; a Reverend Father in God, the Bishop of the Isle of Man. And *Hic jacet Robertus Hesketh Armiger, qui obiit primo die, Jan. A. D. 1490.*

Robert Ferrier sat Bishop Anno 1554, says *Sir Richard Baker*, he was afterwards re-mov'd to *St. Davids*, says *Grafton*, he was succeeded

succeeded by *Henry Man*, Anno 1555. Our Records make mention of one *Dr. Man* Anno 1583, who had been formerly Bishop of *Man*: He died Anno 1556, says *Dr. Heylin*, and was succeeded by

Bishop Salisbury, the Year uncertain, whose Successor was

Thomas Stanley, Son to *Sir Edward Stanley*, first Lord *Monteagle*, who was second Son to *Thomas* first Earl of *Derby*; how long he sat is uncertain, but it appears by Record, *John Merrick* was Sworn Bishop of this Isle Anno 1577. He it was who gave *Mr. Camden* the History of this Isle publish'd in his *Britannia*; which I have transcribed with very little alteration in my Historical Collections: He was Succeeded by

George Lloyd, Anno 1600, who was afterwards removed to *Chester*, and had for his Successor

Bishop Foster, as *Dr. Heylin*, in his *Help to English History*, informs us: He was succeeded by

Dr. John Phillips, Anno 1605, a Native of *North-Wales*, who was Sworn Bishop the same Year. He translated the Common Prayer (at this time to be seen) into the Language of the Natives; and *Mr. Challoner* says, the Bible, tho' now not extant. A Man famous in his Generation, for his great pains in Preaching, his Charity and Hospitality, even to the meanest of the People. He was succeeded by

Dr.

A short Survey of the Isle of Man.

Dr. Richard Parr, Anno 1635, a Lancashire Man, sometimes Fellow of *Brazen-Nose College* in *Oxford*, who whilst he continued in the University, says Mr. *Chaloner*, on his own knowledge, was an Eminent Preacher; he was the last who sat before our late unhappy Civil Wars. Next to him

Samuel Rutter, was Sworn Bishop, Anno 1661, he had been Arch-Deacon, and Govern'd the Church with great prudence during the late Wars: He was a Man of exemplary goodness and moderation: He sat Bishop till the Year 1663, which shews the *Oxford* Editor egregiously mistaken in Affirming Bishop *Barrow*, to be the first Bishop after the Restoration.

Anno 1663 Dr. *Isaac Barrow*, was consecrated Bishop of the Isle of *Man*, and sent over Governour by *Charles Earl of Derby*; a Man of a publick Spirit, and great Designs for the good of the Church, to whose industry is owing all that little Learning amongst us, and to whose Prudence and Charity the poor Clergy owe the Bread they Eat, as will appear more largely in the Catalogue of the Benefactors. This good Man, to the great loss of the Island, was remov'd to *St. Asaph*, and was Succeeded by

Dr. *Henry Bridgman*, Anno 1671

Dr. *John Lake*, Anno 1682 remov'd to *Bristol*.

Dr. *Baptist Levinz*, Anno 1684, he died 1693.

The

The Bishops of *Man*, besides their Spiritual Jurisdiction, are sole Barons of this Isle, in all Trials for Life, they may assist in the temporal Court 'till the Sentence. They hold Courts in their own Names for their Temporalities: If any of their Tenants are try'd for life they may demand them from the Lord's Court, and try them by a Jury of their own Tenants, and in case of Conviction, the Lands are Forfeited to the Bishop.

The Arms of the Bishoprick are upon three ascents, the *Virgin Mary* standing with her Arms extended between two Pillars; on the Dexter whereof a Church, in base the Antient Arms of *Man*. The Arch-Deacon is the second Spiritual Magistrate, he has in all inferiour cases alternate Jurisdiction with the Bishop, and many other Privileges, as well in Temporals as Spirituals; he holds his Courts either in Person, or by his Official, as the Bishop does his by his Vicars-General, which are always two, one for each Division of the Isle, and are in the Nature of Chancellors to the Bishop; these, with the Registers, compose the Consistory-Court, and have under their Jurisdiction Seventeen Parishes.

The

The North-Division.

- K. K. Patrick.** } Dedicated to those Saints.
K. K. German. }
K. K. Michael. }
St. Mary of Ballaugh, a Parsonage.
St. Patrick Furby.
K. K. Andrews, the Arch-Deaconry.
K. K. Bride, dedicated to **St. Bridget,** a Parsonage.
K. K. Christ Lez-Ayres.

South-Division.

- K. Maughbold,** dedicated to **St. Maughbold,** the third Bishop.
K. K. Lonan, dedicated to **Lomanus,** said by the Tradition to succeed **St. Maughbold** in the Bishoprick, the Son of **Tygrida,** one of the three Holy Sisters of **St. Patrick,** and thought to be the first Bishop of **Trym** in Ireland.
K. K. Conchan, dedicated to **Concha,** Sister to **St. Martin** Bishop of **Tours,** and Mother to **St. Patrick.**
K. K. Braddan, which signifies a **Salmon,** in the **Manks Tongue.**
K. K. Marown, dedicated to that Saint.
K. K. St. Anne.
K. K. Malew, dedicated to **St. Lupus.**
K. K. Arbory, dedicated to **St. Columbus.**
K. K. Christ Rushen.

There

There were formerly several Chappels, and in each Town one is yet standing, as also one in the Center of the Land Dedicated to St. *John*, in which they hold their *Tynwald*, or publick Assembly, but above all the Abbies seem to have exceeded the Ability of the Country, among which the Abby of St. *Mary of Rushen* was the chief. It consisted of Twelve Monks and an Abbot, who at first were meanly Endow'd, and liv'd by their Labour, but in process of Time, they had good Revenues, the Buildings very handsome, the Rooms convenient, and the Chappel larger than any thing (the Cathedral excepted) in the Island; it was called the Daughter of *Furness*, which is said to be the Mother of this, and many other Abbies in the Isle of *Man*, I find in our Records one *John Fargher*, Abbot of *Rushen*, Deputy Governour, and in a Piece of Timber in *Kirk-Arbory*, which seperates the Church from the Chancel, one *Thomas Radcliff* Abbot of *Rushen*. These Abbots were Barons of the Island, held Courts for their Temporalities in their own Names, might demand a Prisoner from the Lord's Court, if their own Tenant, and try him by a Jury of their own Tenants, as the Steward of the Abby Lands may do at this day.

The *Priores* of *Douglafs* was a Barones of the Island, and enjoy'd the same Privileges; the Priory was said to be built by St. *Bridget*, when she came to receive the Veil of *Virginity*

ginity from *St. Maughold*; the Scituation of the Nunnery is much the Pleasantest in the Island.

There were likewise the *Friars Minors* of *Beemacken*, and a small Plantation of the *Cistercian* Order in *Kirk Christ Lez-Ayre*, but neither of these had Baronies annex to them: There were likewise several Foreign Barons, as I have already mention'd in my Historical Part. To Conclude, the Church of the Isle of *Man*, is strictly conformable to the Doctrine and Discipline of the Church of *England*; and tho' it is as far short of its Learning, as it is of its Revenue, yet, without Vanity, it may be said, that in its Uniformity it out does any branch of the Reformed Churches.

A
VOYAGE
TO
I-Columb-Kill,

In the Year 1688.

Address'd in a Letter to ----

S I R,

THE Commands you laid on me of going into *Scotland*, this Summer, make me hope an Abstract of my Journal, will not prove unacceptable to you.

We left *Leverpool* June 23^d. in the Evening; on *Midsummer*-Day we came up with the *Isle of Man*, but the Wind coming to the Westward, we, with some difficulty, got into *Ramsfey Bay*, where we Anchor'd: In the Night, our Long-Boat, and Tender came to us; but the Wind proving Northerly, we were forc'd to stay there, till Sunday. On Munday the 27th, early in the Morning, we doubled the *Mule of Galloway*, it proving a dead Calm, the

K 2.

Tides

Tides almost hall'd us on the *Maids*, which are dangerous Rocks to the Northward of the opening of *Carrick Fergus Lough*; but the Wind veering to the North, and freshning, we got into *Lough-Learn*: It blew very hard for a whole Week, during which time I took the opportunity of visiting *Carrick Fergus* and *Bell Fast*, two considerable Towns in the North of *Ireland*. The first very Antient, and the Capital of the County of *Antrim*, but of little Trade, and ruinous: The only considerable things in it are the Earl of *Dunagall's*, house, a noble building; a Monument of the Lord *Chichester* in the Church, with Statues of himself, Lady, Brother and Children, with Columns and Inscriptions. which are all very fine in their kind. He was Lord Lieutenant of *Ireland* in King *James* the first's time, and his Lady Daughter to that famous Sir *Thomas Perrot*, who had some Years before been his Predecessor. The Chancel had been the burying place of the *O-Neals*, Kings of *Ulster*; and was almost fill'd with Banners of that Antient Family. *Fergus's* Castle is an old building, but still firm and entire. The Tower is lofty, and at present the Magazine for that part of *Ireland*. The Town is wall'd round, and has constantly a Garrison in it. At the Foot of the Castle is the Rock on which *Fergus* was Shipwreck'd, after he had so gloriously restor'd, if not Planted the *Scotish* Nation in the North parts of *Britain*.

I found

I found the Earl of *Dunagall* in Town; he received me with all the Goodness and Humanity that could be expected from a great Man: He invited me to *Bellfast*, whither he was going with the Earl of *Orrery*, and the Lord *Dunganmon*. *Bellfast* is the second Town in *Ireland*, well built, full of People, and of great Trade. The quantities of Butter and Beef, which it sends into Foreign parts, are almost incredible: I have seen the Barrels pil'd up in the very Streets. The new Pottery is a pretty Curiosity, set up by Mr. *Smith* the present Sovereign, and his Predecessor Captain *Leathes*, a Man of great Ingenuity. The Bishop of the Diocese was then in Town on his Visitation, his Name Dr. *Warkenton*, famous for his Skill in the Mathematicks. Mr. *Winder*, the Minister of *Bellfast*, and Chancellor of the Diocese, is an excellent Preacher as most I have heard. These were the most considerable Persons I met with in Town. The Castle (so they call the Earl of *Dunagall's* house) is not of the newest Model, but the Gardens are very Spacious, with great variety of walks both close and open, Fish-Ponds, Groves, &c. and the irregularity its self was, I think, no small Addition to the Beauty of the Place. I stay'd in Town two Nights, and on Saturday return'd to the Yatch. On Sunday Morning *July* the 2d. the Wind falling to the South West, we weigh'd and came up with the *Mule* of *Kentire* that Evening. Next Morning

we were near the *Routblins*, the Weather so Harye, that we could not see the length of the Ship, so that we mist the sound of *Fyla*, and fell into a Lough two Leagues to the Westward of it, and were almost a ground at the Head of the Bay, before we knew where we were. It cost us that whole day to turn out of the Lough, but in the Evening we Anchor'd in the opening of the Sound of *Fyla*; we pass'd the Sound early next Morning *July* the 4th, the Weather Rainy and Tempestuous, with terrible Flans from the Paps of *Fura*, so that we could not observe the height of those prodigious Mountains. About 12-a-Clock we made the Sound of *Mull*; we saluted the Castle of *Dowart* with 5 Guns, and they return'd three. I sent in my Pinnace for the Boats, and things you had left there; and in the Evening we cast Anchor in the Bay of *Tauber Murry*, which for its bigness, is one of the finest and safest in the World. The Mouth of it is almost shut up with a little Woody Island call'd the *Calve*, the opening to the South not passable for small Boats at Low-water, and that to the North barely Musquet-shot over; To the Landward, it is surrounded with high Mountains cover'd with Woods, pleasantly-intermix'd with Rocks, and 3 or 4 Cascades of Water, which throw themselves from the Top of the Mountain, with a Pleasure that is astonishing, all which together make one of the oddest and most charming Prospects I ever saw.

Italy

Italy it self, with all the Assistance of Art, can hardly afford any thing more Beautiful and Diverting; especially when the weather was clear and serene, to see the Divers sinking threescore Foot under Water, and stay sometimes above an hour, and at last returning with the spoils of the Ocean; whether it were Plate, or Money, it convinc'd us of the Riches and Splendor of the once thought *Invincible Armada*. This rais'd variety of Ideas, in a Soul so fond of Novelty as mine: Sometimes I reflected with horror on the danger of the *British* Nation, sometimes with Pleasure on that generous Courage and Conduct that sav'd a sinking State; and sometimes Nature it self would struggle for pitty on the unfortunate, to see so great an Enterprize baffled and lost, by accidents unthought of and unfore-seen. How narrow is the best of humane Prudence, when such weak Instruments, in the Hand of Providence, can dash the most refin'd Projects of Ambitious Princes! The first week the Weather was pleasant, but spent in fitting our Engines, which prov'd very well, and every way suited to the design; and our Divers out-did all Examples of this Nature: But with the *Dog-Days*, the *Autumnal*-Rains usually begin in these Parts, and for Six weeks we had scarce a good day. The whole Frame of Nature seem'd inhospitable, bleak, Stormy, Rainy, Windy, so that our Divers could not bear the Cold, and desparing to

see any Amendment of Weather, I resolv'd on a Journy cross the Isle of *Mull*, to the so much celebrated *Il-Columb-Kill* (call'd commonly *I-Columb-Kill*) in English, *St. Columb's Church*.

I began my Journy *August 23.* on the top of the Hill, which secures the Bay from the West, stands a little Chappel Dedicated to the *Virgin Mary*, and near it rises a pretty Spring, which is said to have a Medicinal Nature: This gives denomination to the Bay of *Tauber Maury*, in English, the *Well of Mary*. The first 4 Miles we saw but few Houses, but cross'd a wild desert Country, with a pleasant mixture of Woods and Mountains: Every Man and thing I met with seem'd a Novelty: I thought my self entring upon a new Scene of Nature, but Nature Rough and Unpolish'd, and (if I may be allow'd the Expression) in her undress. Men, Manners, Habits, Buildings, every thing different from our own, and if we thought them Rude and Barbarous, no doubt the People had the same Opinion of what belong'd to us; and the wonder was mutual. During my stay, I generally observ'd the Men to be large Bodied, Stout, Subtile, Active, Patient of Cold and Hunger: There appear'd in all their Actions a certain generous air of freedom, and contempt of those trifles, Luxury and Ambition, which we so servilely creep after. They bound their Appetites by their necessities, and their hap-

pines

pineness consists not in having much, but in coveting little. The Women seem to have the same Sentiments with the Men; tho' their Habits were mean, and they had not our sort of Breeding, yet in many of them there was a Natural Beauty, and a graceful Modesty, which never fails of Attracting. The usual outward Habit of both Sexes is the *Pladd*; the Womens much finer, the Colours more lively, and the squares larger than the Mens, and put me in mind of the ancient *Pièts*. This serves them for a Veil, and covers both head and body. The Men wear theirs after another manner, especially when design'd for Ornament, it is loose and flowing, like the Mantles our Painters give their Heroes. Their Thighs are bare, with brawny Muscles; Nature has drawn all her Stroaks bold and Masterly: *What is cover'd, is only adapted to Necessity*, a thin Brogue on the Foot, a short Buskin of various Colours on the Legg, tied above the Calf with a strip'd pair of Garters. What should be conceal'd is hid with a large Shot-Pouch, on each side of which hangs a Pistol, and a Dagger; as if they found it necessary to keep those parts well guarded. A round Target on their Backs, a blew Bonnet on their Heads, in one Hand a broad Sword, and a Musquet in the other: Perhaps no Nation goes better Arm'd, and I assure you they will handle them with bravery and dexterity, especially the Sword and Target,

as

as our Veterane Regiments found to their cost at *Gille-Crankee*. Their Utenfils are few, and Buildings mean, only suited to meer necessity, and are indeed below description. The first place we came to was the Castle of *Aras*, but ruinous, old, useless, and never of any Strength; from hence Mr. *Duncan Campbell*, the Earl of *Argile's* Bayliff, invited us to his house, about half a Mile farther to Breakfast, where he treated us very civilly. In the Afternoon we proceeded on our Journey, over a Country broken, rocky, boggy, barren, and almost wholly unarable: Besides the Weather was very unseasonable, so that tho' our whole days Journey was but 16 Miles, it seem'd at least Six and twenty. But wet and weary at last we came to a *Change-House* (so they call a House of Entertainment) if a place that had neither Bed, Victuals or Drink, may be allow'd that name. Our Servants cut us green Fern (wet as it was) for Bedding, and meeting so poor a reception here, I believe, you will not wonder that we set forward early next Morning: And if I thought the first days Journey hard and unequal, this was much worse; high and craggy Mountains, horrid Rocks and dreadful Precipices; *Pelion* upon *Ossa* are trifling and little, if compared to them. After 10 Miles riding we came to the further Shoar: With great difficulty we procur'd a Boat, and had then 3 Leagues to row thro' Rocks, on which we struck several times

times, and Currents of Tide, and all the disadvantages of the Climate and Nature. At last we Landed in the Isle of *Jona*, near the ruins of the *Il-Columb-kill*, or Abby of *Hy*. The Church was once large and noble, considering the Country, their Abby convenient and neat: There is still the remains of a Cloyster behind the Church, which leads to the several Apartments; as likewise of a Library, as we suppose, and under it a large room, which they told us was for Publick Disputations; some good Lodgings, which we thought were the Abbots. To say Truth, every thing seem'd dispos'd to use, rather than Grandeur, tho' (considering the Country, and time in which it was built) magnificent enough. I had the Curiosity to measure the Church, the *Choir* was 20 Yards long, the *Cupula* 21 Foot Square, the body of the Church exactly the same length with the *Choir*, and the two Cross-Isles half that length: On each side of the *Choir* are two little Chapels, the entrance to them opening with large Pillars curiously carv'd in *Basso Relievo*; the Steeple was lofty, tho' I had not opportunity to take the just height, nor that of the Church: There was formerly a fine Ring of Bells, which have been Sold, if I am rightly inform'd; there are but few Monuments remaining, the best is one of the latter Abbots, whom I found by the Inscription, to be of the noble Family of the *Mac-Kenning*, or *Mac-Kenzy*, at present

present Earls of *Seafortb*. The Statue is of black Marble curiously wrought, as big as the Life, in an Episcopal Habit, with a Mitre, Crozier, Ring, and all the Ornaments us'd by Bishops in those days. On the other side there is another of the same make, without any Inscription: In the middle, on a flat Stone, the proportion of a Man in Armour engrav'd, which seems very Antient, and they say was laid there in Honour of one of the Family of *Mac-Leon*, who were for many Ages Lords of *Mull*, and other adjacent Isles. These were all I could find within the Church, tho the Dean of the Isles Mr. *John Frazer* (an honest Episcopal Minister) who since made me a visit, told me his Father, who had been Dean of the Isles, left him a Book with above 300 Inscriptions, which he had lent to the late Earl of *Argile*, a Man of incomparable Sence, and great Curiosity, and doubts they are all lost by that great Man's Afflictions: There is one thing yet which is very noble in its kind, which was the Antient Altar of the Church, one of the finest pieces of white Marble I ever saw; it is about 6 foot long, and 4 broad, curiously vein'd and polish'd, it is all yet entire, except one Corner, which has been broke by Accident.

Having thus far satisfied my Curiosity in the inside of the Church, I carefully view'd the outside of these Reverend Ruins: On the West end stands the Monument of Co-

lumbu

lumbus, the Apostle of these Parts, and Founder of the Abby, at present nothing but a ruinous heap of Stones, and gives us no Idea of what it was Originally; but seems to have been plain, rude, and suited to the Simplicity of those Ages, in which the Gospel was planted in these Northern Parts of *Scotland*: At the end of this Monument stands a little Chappel, in which, 'tis possible, in those *Ignorant and Devout Ages*, they offer'd their Prayers to God for the blessings of the Gospel convey'd to them by his holy Person: Near the Chappel stand three large Crosses of black Marble finely Engrav'd, of which one that was high and proportionably big, is yet entire, and more than half of the other two remaining. The Bounds of the Church were large, and formerly surrounded with a firm Wall, now almost demolish'd; in one Corner of which is a peculiar inclosure, almost cover'd with Grave-Stones, which were the Monuments of the Kings of many different Nations, but all rude and unpolish'd, suited to the plainness and Ignorance of the Ages in which they liv'd. 16 Kings of *Scotland*, (*Sr. G. Makenzie* says 40) as many of *Ireland*; 8 of *Norway*, and some of the Isle of *Man*; besides multitudes of Subordinate Princes and Chiefs. This, said the Person, who shew'd me the Place (pointing to a plain Stone) was the Monument of the great *Teague*, King of *Ireland*; I had never heard of him, and
could

could not but reflect of how little value is greatness, that has barely left a Name Scandalous to a Nation, and a Grave the meanest of Mankind would never envy. At the Corner of this enclosure stands a decay'd Oratory, they call *Oran's Chappel*; the Vulgar ascribe the building of it to *Columbus*, and tell a comical Story on the Subject, which, if true, shews us that Saints themselves are not always free from Whimsies. The Story thus,

Columbus dream'd a Famine (which grievously afflicted the North parts of *Britain*) would never cease unless he buried a Man alive; he acquainted his Monks with it, and the veneration they had for the Man, made them take it as the Decree of the Almighty, and seriously to consider of a Person, who ought to expiate for the sufferings of a whole Nation: Amongst these one *Oran* offer'd *Columbus* to be the Man, provided he would build a Chappel to be call'd by his Name; *Columbus* assented, and built the Chappel, and put the Man standing upright into the Grave, with a promise it should be open'd again at the end of 24 hours; which was done accordingly, and *Oran*, still living began to entertain *Columbus*, and his Company, with so particular an Account of the State of the Dead, that the good Man did not think it safe, to trust him any longer among the Living, but order'd the Grave to be clos'd again upon him, and sent him to the other World, where he had already

already made so good an acquaintance.

This Chappel is at present the Burying-place of all the Neighbouring Families of Note, as the *Mac-Leodns*, suppos'd to be descended from the Antient Kings of *Norway*, (on one of whose Monuments, the Image and Inscriptions were massy Silver, laid in Marble; but the Sacred Metal has been lately Stolen) the Royal Family of *Mac Donald*, formerly Kings of the Western parts of *Scotland*, and the Isles; the *Misc-Kennings*, famous in our times, especially in Sir *George Mackenzie*, whose Memory will be for ever celebrated among Men of Polite Learning.

I before mention'd the *Misc-Leons*, and it would be endless to Name, or remember all; I therefore quitted the enclosure, to visit the Palace of the Ancient Bishops. It stood to the North without the bounds of the Church, and consisted of a large Hall open to the Roof, a Chamber I suppose he us'd a Ladder to get into, and under the Chamber a Buttery; the Roof is now fall'n in. I believe the Offices were without, according to the Custom of the Country; but the whole was certainly very mean, and put me in mind of the Inscription on Bishop *Rutters* Tomb, in the Isle of *Man*; *Vide & Ride Palatium Episcopi*, as it is probable, the Church was the true *Fanum Sodorensse*. I went next to seek for the so much talkt of Town of *Sodor*: None of the Inhabitants had any Notion of it, but I found

found a broad Pavement about 300 Yards long, on the South part of the Abby, running to a pretty Nunnery, and on each side some mean Cabbins, and many ruins of a poor Village, which was certainly the true *Sodor*, and has been as much sought for as the head of *Nile*: The Dean of the Isles seem'd absolutely of my Opinion, and gives me hopes he'll oblige the World with the Antiquities of this famous Abby, and a true State of the dispute about the Bishoprick of *Sodor*, betwixt the Bishop of *Man*, and the Bishop of the Isles. The greatest part of the Inhabitants of this Village are call'd *Mac-en-Oysters*, in *English* the Sons of the Officers, upon which another Story depends, which is firmly believ'd by all Persons here.

Columbus brought several Servants with him out of *Ireland*, whom he made Officers in his Abby, but they by their negligence, or otherwise having disoblig'd him, he pray'd they might never exceed the number they then were, which was 8, and tho this was 1200 Years ago, 'tis said they never yet were more than 8, and rarely fewer than 6; I asked the Dean about it, and he said it was a standing Observation, and generally believ'd. Their Offspring continued Hereditary Servants to the end; and perhaps the good *Man* was afraid to bring too great a charge upon his Foundation.

They are at present miserably poor since the ruin of the Abby, one of them pre- tends

tends to shew the Monuments, and gets some small matter by it: They seem an Innocent, Simple People, Ignorant and Devout; and tho they have no Minister, they constantly assemble in the great Church on Sundays, where they spend most part of the day in private Devotions.

The next place I went to visit was the Nunnery built likewise by *Columbus*, tho some think it of a much later Foundation; for it is said that the good Man was so severe that he would not let Cows come into the Island, because they would require Women to manage them: Either this rigid humour afterwards abated, or his Successors at least found both very useful; At present I observ'd some Hundreds of Cows, and the Nunnery and the Ruins of the Town shew that their Affairs were not so wholly manag'd without the Female Sex. This Nunnery was a pretty square Building, the Chappel neat, and the Burying place of all the Ladies in this part of *Scotland*, as *Oran's* Chappel is of the Men.

I observ'd a great many flat Stones, tho but one rais'd Monument, as I remember; the Sculpture on it was very odd; at one end of the Stone the Figure of a Lady to the Knees in an Episcopal habit, with a Mitre on her Head; at the other end the same Lady in a Nuns habit, and the head where the feet should be. With a great deal of rubbing I clear'd so much of the Inscription, as to find her stil'd *Filia Mac Donaldi Priorissa*, and I think the Christian Name *Theresa*,

but am not certain: This was the only Inscription I could find in this Cæmtery of the Ladies.

The Scituation of both these Foundations lies under a pritty high Hill to the West, which *St. Columbus* ascending after he had finish'd his Buildings, bless'd them, and Prophefied that his Church should be the Burying-place of the Kings of the Nations. This was literally fullfill'd, while the Primitive Vertue and Piety continued among his Successors; and at least his Works remain'd, as long as any shadow of his Institution was left among 'em.

He was certainly a Man of an Austere contemplative Piery, of Royal Extraction (his Grandfather Monarch of *Ireland* and supported by *Papal* Authority) of vast Power even in Temporals, as being near of Kin to the Kings of *Scotland* and *Ireland*. He frequently gave Peace, by his own Influence, to these distracted Nations, and the loss the King of *Scotland* sustain'd by the *Saxons*, at last broke his heart. Of what order his Monks were I find not, probably they were of none, but continu'd according to the Establishment of their Founder, which was before the Monkish Corruptions crept in.

His Institution was likewise very uncommon, if what the *Scotish* writers alledge be true, that the Jurisdiction was vested in the Abbot, and the Ministerial part in the Bishop; which because it has been the Subject of debate, betwixt two of the greatest

greatest Men of the Church of *England* and that Honour of the *Scotch Nation* Sir *George Makenzy*, I will venture to give you my thoughts, how far both sides may be in the right.

Sir *George* argues very well that in the planting a Church, the Holy Ghost sometimes made use of *Presbyters*; but when so great a body of Christians were converted, as to require many *Presbyters*, that then the Church always thought fit to send Bishops to govern them; now this was the Case of *Columbanus*, the Apostle of the Western *Scots*, who coming out of *Ireland* with his *Culdees*, or *Monks*, already Ordain'd, had the Government of them, as other Abbots, in the Universal Church: But none of the *Scotch Nation* can ever prove that the Abbots of *Hy* pretended to Ordination, or Convening of Synods, in which I take the Episcopal Jurisdiction to consist. And tho, in honour of his Apostleship, 'tis probable there was no Bishop sent during his Life, yet in the Year 600, which was about the time of his Death, we find *Conanus* Bishop of *Sodore*; I have reason to Presume he had the full Jurisdiction with other Bishops, except within the bounds of the Abby; which by the Corruptions of the Church of *Rome*, about that time, came to be a distinct Interest from the Church, as well as the State; and a few Ages after all the greater Abbies were exempt from Episcopal Jurisdiction. Therefore I am ready to own the Abbots of *Hy*, altho' but *Pres-*

byters, in honour of this great Man, had precedence not only of the Bishop of the *Isles*, but of all other Bishops in *Scotland*, as the Grand Prior of St, *John* had of all the Bishops in *England*: But, as I hinted before, none has yet prov'd that they had the Power of Ordination, or Convening of Synods. And tho' it is not certain what was done in those darker Ages of the Church, yet I have the Acts of no less than three Synods by me, which were held betwixt the 10th and 13th Centuries, by the Bishops of *Sodore* and *Man*, in which there is not the least mention made of the Abbot of *Hy*: And our *Minks* History tells us of one held by *Reginald*, Bishop of the *Isles*, upon a Divorce of one of their Kings; which it is probable was held in the Abby-Church it self, and the Abbot not mention'd. But least it should be objected that this was under the *Norwegian* Conquest, and consequently the Right was not exerted; I have the Acts of one Synod held by *Marcus* of *Galloway*, commonly writ *Gelrodinus*, who was made Bishop at the Nomination of *Alexander*, King of *Scotland*, at the Reduction of the Kingdom of the *Isles*; and yet even in that no mention of the Abbot of *Hy*: So that I may conclude that what ever Precedence these Abbots had, as Barons of *Scotland*, yet they had never the Episcopal Authority. And *Harrison* says, expressly, that then the Bishops of the Isle of *Man* were stil'd Bishops of *Sodore*, when the Jurisdiction of the *Isles Hebrides* belong'd to them.

I ask your Pardon, Sir, for this long digression, tho' on so important a Point: But however it was, the Greatness and Piety of the Man may seem to Sanctify these Irregularities; tho one Story of him, if true, looks very cruel. It is probable the *Druids* kept up their Authority in this Island, after their Expulsion from the Isle of *Man*, but they tell us, that after they had refused to embrace his Religion, he order'd them all to be Drown'd.

I am unwilling to make Reflections on the Story, because I hope it is not true, we having nothing but *Scottish* Tradition for it; but I am sure I should have very little Veneration for the Saint, when his Zeal obliges him to put off the Man. His whole Model, it must be confess'd, seems Squar'd to the highest Degrees of Mortification and Severity. This introduc'd a sower Religion, which over-heated by the Zeal of subsequent Ages, in the end prov'd the destruction, not only of the Institution it self, but of that Calm and gentle Temper, which is the only sign of true Religion. It must be confess'd their daily Lectures, Moral, Philosophical, Natural and Divine, and the constant recording of all Transactions, Political, Historical, &c were of Admirable use, had not the Wisdom and Experience of 1000 Years been all lost at once by Decree of the Synod of *Argile*. It is probable they found very little in them to justify their own Innovations, which tempted them to destroy all the Sacred Records of Antiquity.

The vexation and disappointment I found was such, that I quitted the Abby with Indignation,

to see so many noble Monuments of the Vertue and Piety, of these great and holy Men, Buried in their own Ruins; and so celebrated a Seminary of Learning and Religion sacrific'd to Zeal, Avarice and Ignorance.

We were oblig'd to pass by a place, where had formerly stood 3 noble Globes of white Marble, I suppose design'd for some Mathematical Uses; they were Plac'd on three Stone Basons, and Custom, or Superstition, had taught all Persons who pass'd by to turn them round. These Globes were call'd the *Day of Judgment-Stones*, and the People were made believe, that when they had worn the Sockets, or Pedestals, by the continued motion of Passengers, that then the World should be at an end. These Globes the Synod order'd to be thrown into the Sea, perhaps hoping that when these dangerous Instruments of it were remov'd, it might ne're come to pass. They likewise order'd 60 Crosses to be cast into the Sea, to appease, it may be, the *Manes* of the Ancient *Druids*, to whose Popular Form of Government they were going to Sacrifice the Institution, if not the Religion of their Founder.

I now began to climb the Mountain, which secures the Abby from the Western Winds. I found the Ascent easy, with a pleasant mixture of Rocks and verdant Grass; nothing of that Heathy, Boggy Earth we had pass'd over the day before. The Evening was calm and pleasant, the Sea smooth, quiet, and gently Murmuring upon the Neighbouring Rocks, from whence we had the charming Prospect of several Islands of different Forms; Some high and craggy (particularly the little Island *Soe*, or *Sotre*, which again put me upon enquiring after the ancient *Sodor*,) and some smooth and level, especially *Terree*, which is said by *Buchanan*, to be the most fruitful Isle in all *Scotland*; but

I sup

Suppose he might have excepted this in which we were. All the hilly part is a very good Sheep-walk, the lower Grounds Fruitful and Arable, and the Corn then ripe, and actually reap'd, tho' there was no Prospect of Harvelt in a Month after in any part of the Country. On the Marshes near the Sea, I saw great Herds of Cows feeding, so that it seem'd to want nothing that might conduce to the Life of Man. This agreeable Prospect, with the Pleasant Scituation of the Abby, brought my Temper again into Frame: I had then leisure to enquire the number of the Inhabitants, which I was inform'd were about 80 Families: The People of a softer Genius, and more susceptible of Religion and Politure than the Neighbouring Islands: The Place of it self, about three Mile long, and two over, as near as I could Guess; I enquir'd for Mines and Minerals, but could hear of none; only in one part I was told their was a good Vein of black Marble, and at another end of the Island they frequently take out of the Sea a small sort of greenish Pebbles, that are capable of Engraving and Polishing like Agates; they brought me several, but none without Flaws.

I likewise enquir'd for Fowls and Animals differing from other Places, but could meet with nothing of that Nature uncommon. I was peculiarly curious concerning the *Barnacle*, or *Anser Abietanus*. They are all Positive that there is nothing more frequent than to have large Branches of Fir, thrown in upon these Western Islands, with Shells growing on them, in which the *Fetus* is enclos'd, where they are to be seen with Bills, Wings, Legs, Feathers, and every thing previous to Life.

A Divine I since met with assur'd me, he has seen them have actual Motions, and another (of great worth) that upon keeping them out of the Water, they will in few days putrify and smell intollerably. This was the utmost I could

could learn of this matter. About the Abby I observ'd the Ground very moist and rank: It produces several sorts of Weeds and Herbs, one of which they shew'd me, in the Court of the Nunnery, near four Foot high: I did not then know the name, but by the Description Mr. Bobart supposes it to be the *Solanum Lethale*, or *Deadly Night-shade*. It has large Purple stalks, thick fat Leaves, and black Buds of a three Square Figure; and Travellers, I was told, gather'd it with some sort of Superstition. There is abundance of Butter-dock about the Church, and about the Abby, Henbane, &c. with other cooling Herbs which, they say, were planted by order of the Founder: I had very little time to enquire after Simples, for the Night coming on, and Supper ready, we went to a neat little Cabbin of the Lady *Mac-Leon's*: It was the first boarded House I had seen in those parts, and had been formerly prettily Furnish'd: it had three good Rooms belonging to it, and the Laird of *Brawlus*, a Gentleman of the same Family (who had been an Officer in *Flanders*) had provided us a good Supper, excellent Mutton, both Roast and Boil'd, and we had fasted so long I was very hungry; but the want of Drisk was no small disappointment: However we Supp'd merrily, and afterwards made a Bowl of Milk-Punch, which proved a good Medicine against the Fleas, and I slept as well as if I had had the best Feather-Bed in *England*. Next Morning early we began our Journey homewards, and in our return found nothing curious or singular enough, to deserve setting down here, especially when I consider how much I have already trespass'd upon your Patience in this prolix and bulky Letter, so that I will here stop short, and conclude with assuring you that

Isle of Man Sept.
7th 1688.



Your most humble and
most Obediant Servant
W. S.

F I N I S

A Short
DISSERTATION
About the
Mona of Cæsar and Tacitus,
The several Names of

M A N,

WHETHER
It was the principal Seat of
the Ancient *Druids*, &c.

TOGETHER
With a short Account of the Institu-
tion, Discipline, and Opinions of
the *DRUIDS*.

Address'd in a Letter to his
Learned Friend Mr. A. Sellers.

By Mr. Tho. Brown.

L O N D O N: Printed 1702.

A Short

DISSERTATION

Upon the

Modes of Collecting and Treasuring

The Several Names of

M A N

WHETHER



With a short Account of the History
of the Word, and of the
the PROPER

Addressed in a Letter to
I learned Friend Mr. A. Schell.

By Mr. Tho. Brown.

L O N D O N. Printed 1790.

A Short
DISSERTATION

About the
Mona of Cæsar and Tacitus,

The several Names of

M A N, &c.

S I R,

HAVING promis'd my worthy Friend
Mr. *Sacheverell*, to lay together all
that my little Reading furnish'd
me with, relating to that Controversy,
which has exercis'd so many Critics, *viz.*
Whether the *Mona of Cæsar* or *Tacitus* are
the same, as some have asserted, or two
different Islands, as others affirm; as like-
wise to give some short Account of
those famous Philosophers and Priests of
the Western World, the *Druids*, their Insti-
tution, Discipline, and peculiar Opinions,
and particularly whether their chief place
of Residence was *Man*, as *Hector Boetius*,
and most of the *Scottish* Writers after him,
are pleas'd to maintain, tho without the
least Countenance or Authority from any

Authors of Credit; I thought I cou'd not Address a Discourse of this nature to any one better than your self, as well to give the World this Testimony of the singular Respect and Esteem I have for you, and the Honour I receive from your Friendship; as also to submit my self to your better Judgment, if I have in any particular dissented from it.

You indeed, if your weighty Affairs wou'd give you leave, are the fittest Person I know to have undertaken the clearing of this difficulty, who are so intimately well vers'd in all Ancient and Modern History: But since your other Studies wou'd not permit you to embark in this Affair, I have endeavour'd, not to perform what you wou'd have executed with greater variety of Learning and Exactness of Judgment, for I have not the vanity to imagine that, but to acquit my self, as far as I was able, of my Promise to our common Friend Mr. *Sacheverell*.

The Isle of *Man*, which was first Govern'd by Princes of its own, afterwards by those of the *Scotish* and *Norwegian* Race, and at last Devolved upon the Crown of *England*, has been the Scene of so many surprizing Revolutions, that the History of it may very well deserve a place in the Libraries of the Curious. And if we add to this, that it had the Honour to receive Christianity from the hands of *St. Patrick*, the famous Apostle of *Ireland*, and produc'd

in the earliest Ages a Set of Bishops, eminent for the singular Piety, and Austerity of their Lives, I am of Opinion that our Friend rather wants an Apology for keeping it by him so long, than suffering it now to appear.

This I am sure of, that Accounts of Places, that are neither more considerable for extent of Ground, Number of People, or variety of Action, have been publish'd with the general Approbation of this Inquisitive Age. The Ingenious Dr. *Fall*, has given us an accurate Account of *Jersey*, which, in the Year 1694, he Dedicated to King *William*. Dr. *Wallace*, a learn'd Physician, and Fellow of the Royal Society, the Civil, Ecclesiastical, and Natural History of the Isles of *Orkney*, to which he has annex'd an Ingenious Essay concerning the *Thule* of the Ancients, and lately one Mr. *Martin* his Country-man, has Oblig'd the World with a very entertaining Relation of the Isle of *St. Kilda*, which, altho' it is a perfect Rock, and, as if it were secluded from the rest of the World, yet I confess I took a great deal of pleasure in reading the Manners and Customs of those simple unartificial People that Inhabit it. Not to mention an Account of the Isles of *Feroe*, Printed in *London* in the Year 1676, and another of *Samos*, *Nicaria* and *Patmos*, three small Islands in the *Archipelago*, by the Right Reverend *Joseph Georgirenes* Bishop of *Samos* in 1678, then Resident in *London*.

So much I thought necessary to premise, to show that our worthy Friend has not mispent his time, as he imagines, in giving this Account of the Isle of *Man*, and, indeed, I am not a little proud that the World, in some Measure, owes the publishing of it to my importunity, which otherwise his great modesty might have suppress'd. But enough of this, to proceed then to the Business in Hand; the Controversy, now depending, will best be dispatch'd by examining the Words of *Cæsar*, and afterwards of *Tacitus*, and making those Inferences from them which they'll naturally bear.

Cæsar then in the fifth Book of his *Commentaries*, having given a short Relation of the Length and Breadth of *Britain*, its Inhabitants, Customs, Commodities, and the like, when he comes to speak of *Ireland*, has the following passage. *Dimidio minor, ut existimatur, quam Britannia, sed pari spacio transmissus atque ex Gallia est in Britanniam; in hoc Medio cursu, est Insula quæ appellatur Mona: Complures quoque minores objectæ insulæ existimantur.* Which runs in English thus, "Ireland, as 'tis suppos'd, is by one half less than *Britain*, but the Passage to it from thence is much the same as from *Gaul* to *Britain*. In the *MID-WAY* is an Island, which is call'd *Mona*, and several other lesser Islands are reported to be scatter'd thereabouts.

Tacitus in the Life of his Father-in-Law *Agricola*, wherein he occasionally gives an

Account of the several Deputies, or Lieutenants, that Govern'd the Isle of Britain before him, speaking of *Suetonius Paulinus*, who immediately succeeded *Veranius*, expresses himself as follows. *Suetonius hinc Paulinus Biennio prosperas res habuit, subactis nationibus, firmatisque præsiidiis: Quorum fiducia Monam insulam, ut vires Rebellibus ministrantem aggressus, terga occasione patefecit.*

That is, "After him, *Paulinus Suetonius* for "two Years Govern'd the Island very prosperously, subdu'd several Nations, and "Fortified his new Acquisitions with strong "Garrisons: Encourag'd, with which Success, he Attack'd the Island of *Mona*, upon pretence of its having assisted the Rebels, and by that means gave the Britains "an Opportunity to raise Disturbances in his absence. " But in the 14th Book of his *Annals*, he gives a much more particular Account of this Expedition. *Igitur Monam insulam incolis validam, & receptaculum perfugarum aggredi parat, navesque fabricatur plano alveo adversus breve littus & incertum. Sic pedites: equites vado secuti, aut altiores inter undas adnantes equis transmisere.*

"Therefore he prepar'd to Attack *Mona*, "a populous and powerful Island, and a "sure Retreat upon all occasions to the "Revolters; for which reason he built "some flat-bottom'd Boats, as the best security against a dangerous and inhospitable Shoar: Thus the Foot got over; and "the Horse follow'd, either upon the Flats and

"and Shallows, or else where it was deeper
"swam it.

I think 'tis agreed, on all hands, that *Tacitus's Mona* is *Anglesey*, which is divided from *Britain* by a little *Fretum*, not much broader than the *Thames*: And indeed 'tis so plain from the above-mention'd Quotations, that I need not spend any more Words about it. But it deserves our further Examination, to see whether *Cesar's Mona* agrees better with the Isle of *Man*, or *Anglesey*. His Words are expressly, that *Mona* lies in the *Mid-way*, between *Britain* and *Ireland*, and this exactly agrees with the Situation of *Man*, which is equally distant in the North from *Galloway*, in the West from *Ulster*, and in the East from *Cumberland*; but can, by no means, be applied to *Anglesey*, which is so far from being seated in the *Medio Cursu*, that 'tis only separated from *Wales* by a narrow Arm of the Sea call'd *Menai*, which is almost fordable when the Tide is out.

Indeed if any conclusion were to be drawn from the similitude of Names, it may seem no improbable Conjecture, that *Mona* was the Ancient Name both of *Man*, and *Anglesey*, *Man* seeming to carry some resemblance of *Mona* in it, and the latter being still call'd by the Welch *Mon* and *Tyr Mon*, that is, *Terra Mona*, and *Ynis Dwyf*, i. e. the *Dark Island*, as that learned Antiquary *Humphry Lluyd* informs us. Indeed when it came under the Subjection of the *English*, these

these new Masters call'd it *Engles ea*, or *Anglesey*, that is, the Isle of the *Angles*. Thus *Fersey*, or *Gearsey*, is thought, by Dr. Fall, to be the same with Cæsar's Island, *ey* or *ea*, in the Language of those Northern Nations, which over-run Europe about a Thousand Years ago, signifying an Island. And *Fer*, *Ger*, or *Gear*, a corruption of *Cæsar*; as *Cherburgh* or *Gerburch*, an Ancient Town of Normandy, is a contraction of *Cæsar's Burgum*. Thus likewise the Isle of *Wight*, by the Romans call'd *Vecta* and *Vectis*, was call'd by the English Saxons *Wicthea*. And that spot of Ground near Oxford, which is surrounded by the *Ouse* or *Isis*, *Ousney*. But to return to our Subject from which this short Digression has led me unawares.

What utterly destroys this Opinion is, that by *Mona* all the rest of the Ancient Writers certainly mean *Anglesey*, and not the Isle of *Man*, for so do *Pliny* and *Dion*, who only make mention of the Name, and no more, and that *Tacitus's* *Mona* is *Anglesey*, is beyond all dispute. 'Tis therefore probable that *Julius Cæsar*, who only visited the Southern parts of *Britain*, might be mistaken in his Relation, and appropriate that Name to *Man*, which belong'd to *Anglesey*: The learn'd *Cluverius* has long ago observed, that *Cæsar* is not always to be depended upon either in his *Historical* and *Geographical* Accounts. For instance, we find he says of *Britain*, that it produces Trees of all sorts, except the Beech and Fir-Tree, *præ-*

ter,

ter fagum atque Abietem, and yet I make no question but that the *Fagus* was always an *Indigena* of this Island, as much as the Oak or Elm, and therefore *Cæsar*, because he observ'd no Beeches in his march, concluded there were none in the whole Island, or else he misunderstood, or was deceiv'd by those that brought him in his Reports, which perhaps might happen to him in the business of *Mona*.

I don't say this with any Intention to derogate from the Reputation of *Cæsar's* History, which will always keep up its Esteem in the World; but only to show, that as great a Man as he was, yet he was not exempt from falling into Mistakes, of which it may not be improper, now my hand is in, to give two or three more Instances. He tells us *l. 1.* that the Country of the *Helvetians* was two hundred and forty Miles in length, and a hundred and eighty in breadth, which, as *Cluverius* remarks, is a gross Mistake, for 'tis only a hundred and seventy miles long, and in the broadest place not above seventy five broad. Thus also *l. 3.* speaking of *Aquitain*, he affirms, That for extent Ground, and Number of Inhabitants, 'tis to be reckon'd the third part of *Gaul*, whereas *Aquitain*, which in the beginning of his *Commentaries*, he bounds with the *Garonne*, the Ocean, and the *Pyrenæes*, if compar'd to the rest of *Gaul*, is hardly an eighth part of it.

Thus

Thus he says likewise of the *Germans*, *Neque Druides habent qui rebus Divinis præsent, neque sacrificijs student*, in both which particulars he is grossly mistaken. That they celebrated Sacrifices is not only plain out of *Procopius* l. 11, where speaking of the *Sueones* and *Gutes*, and other Inhabitants of *Scandinavia*, he expressly tells us, That they offer'd Victims of all sorts *immolant omnis generis hostias*; but out of *Pliny* who mentioning the *Celtæ*, under which Name the *Germans* are comprehended, says, they offer'd Sacrifice under Trees, *Sacrificijs epulisque rite sub arbore præparatis duos admovent candidi coloris tauros*, and lastly out of *Tacitus*, in whom we find that the *Suevi*, a People of Germany, *cæso publice homine, celebrant barbari ritus horrenda Primordia*. And that they had *Druids* among them, *Strabo* in his 4th Book, wherein he speaks as well of the *Germans* as of the *Gauls*, sufficiently affirms, in saying they perform'd none of their Sacred Ceremonies without them. *Diodorus* asserts the same, and indeed *Cæsar* himself owns that they worship'd the Sun and Moon. and *Vulcan*, for Deities; now I wou'd desire to know, what Nation in the World ever own'd any Gods but worshipp'd them, or worshipp'd them without Priests to direct them in this Worship? This shows *Cæsar* to have taken several things upon Trust, that were apparently false, but for a concluding stroke he affirms l. 6. that there is a sort of a Bull in Germany,

from

from the middle of whose Forehead, exactly between his Ears, there grows one Horn, which is much^r taller and straiter than any other known Horn. 'Tis certain, there is no such Creature in *Germany* now, either it must be therefore that *Cæsar* reported things he never saw, or that the Species of these Animals is extinct, which no body can imagine.

Thus 'tis not improbable, that *Cæsar* might mistake, either in the Name or Situation of *Mona*, or hearing a confused Report of both these Islands confound one with the other, as commonly happens to the Discoverers of new Countries. Neither is this *Cæsar's* Case alone, but several Authors after him, when they come to give an Account of *Britain*, or *Ireland*, have fallen into as great mistakes. *Florus*, in his third Book Cap. 10. de Bell Gall. tells us, that *Julius Cæsar* pursued some of the *Britains* into the *Caledonian Woods*, *Britannos Calidonas Sequutus in Sylvas*, whereas that famous Conquerour was so far from pursuing them into the *Caledonian Woods*, which, by the Testimony of all Authors, are placed in the most Northern extremity of the Island, that he took but a superficial view of three or four, at most, of its Southern Counties. *Solinus* speaking of *Ireland*, gravely affirms, that the Sea between that and *Britain*, *nisi pauculis diebus non esse navigabile*, is only navigable a few days, then that there are few

few Birds there, *avem ibi raram*; as likewise that there are no Bees, *ibi apes nusquam*, whereas it abounds in both.. Thus we may see, that both the Roman Historians, and Geographers, are not infallible in their Relations of other Countries.

As for the various Names that the Isle of Man has gone under, they are best learn't out of the Authors that have taken occasion to speak of these matters, whom I will briefly run over. *Pomponius Mela* (who is supposed to have lived under the Emperor *Claudius*) and his Transcriber *Solinus*, either knew nothing of this Island, or else Thought it so inconsiderable, that without vouchsafing to mention it by Name, they have thrown it among the *Hebrides* or *Æbudes*. *Pliny* calls it *Monabia*, but says no more of it; *Ptolomy*, who flourish'd in *Adrian's* Time, *Moneda*: But *Paulus Orosius*, who lived about the middle of the Fifth Century, is a little more particular, for speaking of *Ireland*, we find the following Words, *Hæc proprior Britannia, spacio terrarum angustior, cæli solisque* (it ought rather to be *soli*) *temperie magis utilis, a Scotorum gentibus colitur. Hæc etiam Mevania insula proxima est, & ipsa spacio non parva, solo commoda, æque a Scotorum gentibus habitatur.* In English thus, "Ireland as it lies nearer to Britain, so 'tis narrower as to Extent of Ground, is of a more favourable Climate and Soil, and is inhabited

"bited by the Scots. Next to this is the
 "Island *Mevania*, not inconsiderable for
 "its bigness, tolerably fertile, and is inha-
 "bited by the same People. After *Orosius*
 we find no mention of it in any Author
 of Note (in which number I am not will-
 ing to reckon the barbarous Writers of the
 dark Ages, and *Hector Boetius*,) till we come to
Buchanan, whose Words l. i. *Rerum Scot.* are
 as follows. *Insulae circa Scotiam, quae pris-
 ca utuntur lingua, quaeque Occidentales vo-
 cantur, ita fere se habent. Prima omnium est
 Mana, falso quibusdam dicta Mona, ab anti-
 quioribus Eubonia: a Paulo Orosio, Meva-
 nia,; aut potius Mænavia, prisca enim lingua
 Manim dicitur. Superior aetas oppidum in ea
 Sodoram appellabat, in qua insulanorum Epis-
 copus sedem habebat. Aequo fere spacio ab Hi-
 bernia, Gallovidia, Scotia, & Cumbria
 Angliâ, provincia sita est. Viginti quatuor mil-
 lia passuum in longum, octo in latum protendi-
 tur.* That is. 'The Islands about Scotland,
 'which still use their ancient Language,
 'and go by the Name of the *Western Isles*,
 'are as follow. The first of them is *Mana*,
 'or *Man*, erroneously taken by some Peo-
 'ple for *Mona*, by the ancient Writers 'tis
 'call'd *Eubonia*, by *Paulus Orosius* *Mevania*,
 'or rather *Mænavia*, for in the old Lan-
 'guage 'tis call'd *Manim*. The chief Town
 'was formerly call'd *Sodor*, where the Bi-
 'shop of the Isles kept his See. It lies at
 'an equal distance from *Ireland*, *Galloway*
 'in *Scotland*, and *Cumberland* in *England*.
 'Tis

'Tis twenty four Miles long, and eight in Breadth. It is observable in this short Account of *Man*, that *Buchanan* falls into the common mistake of his Country-men about *Sodor*, which I think our learned Friend has very handsomly accounted for in his 4th *Essay*, p. 110. not to take notice that he is likewise mistaken about the length and Breadth of the Isle; but he says nothing of its being the principal Seat of the *Druids*.

And this leads me now to examine upon what Authority *Man* has been suppos'd to be the principal Seat of these Philosophers, as *Hector Boetius*, and after him abundance of Writers, particularly Archbishop *Spotswood* l. 1. Fol. 3. and (if I may be allow'd, after a very good Author, to cite a trifling Plagiary) Mr. *Samms* have asserted. There is no countenance for this Assertion either in *Cæsar* or *Tacitus*, or indeed any of the Roman Historians. All that *Julius Cæsar* says of them, I mean, all that relates to the dispute in hand, is l. 6. of his *Commentaries*, where he says, *That the Discipline of the Druids was suppos'd to have had its first rise in Britain, and from thence to have come into Gaul, for which reason those that had a mind to be perfectly instructed in it, (of which more hereafter) used to repair thither.*

Pliny seems to have been of *Cæsar's* Opinion, that the Discipline of the *Druids* had its first beginning in *Britain*, as appears by these words. *Britannia hodieque Ma-*
gram

giam attonite celebrat tantis caeremoniis, ut eam Persis dedisse videri possit. But Monsieur Goduin, the learn'd publisher of *Cæsar, in Usum Delphini*, when he comes to this passage is pleas'd to declare himself to be of another Opinion: For, says he, since *Britain* derived every thing from *Gaul*, 'tis not probable that it was invented there but in *Gaul*, from whence it pass'd over thither with the *Gaulish* Language and other Customs, altho' it flourish'd, and was improv'd there much more than in *Gaul*. Thus we find, continues he, that *Judea* where the Christian Religion had its Birth, is much inferior in that respect to *Italy* and *France*, so that the principles of Christianity are much better learnt either at *Rome* or *Paris* than *Jerusalem*. For my part I am neither of *Cæsar's* Opinion that it began in *Britain*, nor of Monsieur Goduin's that *Gaul* gave the first Rise to it, but that it came from the Eastern parts of the World, as I shall endeavour to demonstrate below.

I have often wonder'd how *Druidism* came to flourish more in *Britain* than *Gaul*, and cannot account for't; whether it were that *Britain* being more Barbarous than *Gaul*, which had tolerably refin'd itself by frequent Commerce with the *Greeks* and *Romans*, was consequently a fitter Soil to breed and nourish superstition; or whether *Gaul* being perpetually Harass'd by the *Roman* Arms, and *Helvetians*, the chiefest *Druids*, who to be sure wou'd carry the Youth af-

ter them, by the *Roman* Arms, or by Irruptions of the *Germans* retired to *Britain* as a place of more security, by the Advantage of its Situation; for much the same reason as *Ireland*, in the Sixth and Seventh Century, was the greatest Retreat of the Learned Men, when all other parts of *Europe* were infested by the inroads of the *Northern* Nations, but lost their Company again, as soon as it came to be visited by the same Barbarous People; whether I say one or both of these reasons might occasion it, I will not pretend to determine, but only offer it as my private Conjecture. Thus we find there is nothing in *Cæsar* to support this *Hypothesis*, who only says, That the Ancient *Gauls* sent their young Men into *Britain*, to be more fully instructed in the Discipline of the *Druids*, than they cou'd be at home, without saying one Syllable that they kept their head Quarters in *Man*. Nay, on the other hand I think we may gather the quite contrary from *Cæsar*; for who can imagine that the *Gauls* wou'd venture their Youth to cross such a dangerous troublesom Sea, as they needs must do before they cou'd arrive at *Man*, in those Ages too, when they had only wicker Boats to Sail in?

Let us now proceed to examine what may be found in *Tacitus* for its Justification. This *Historian* then in the 14th Book of his *Annals*, having related how *Suetonius Paulinus* Lieutenant of *Britain* had landed

N

his

his Foot in *Mona*, now *Anglesey*, while his Cavalry either forded it, or Swum over, thus relates the Action. *Stabat pro littore diversa acies, densa armis virisque, inter cursantibus feminis in modum Furiarum, veste ferali, crinibus dejectis faces præferebant: Druidæque circum preces diras sublati ad cælum manibus fundentes, novitate aspectus perculere militem, ut quasi hærentibus membris immobile corpus vulneribus præberent. Dein cohortationibus ducis, et se ipsi stimulantes, ne muliebri et fanaticum agmen pavescerent, inferunt signa, sternuntque obvios, et igni suo involvunt. Præsidium post hac impositum vicis, excisique luci sævis superstitionibus sacri. Nam cruore captivo adolere aras, et hominum fibris consulere Deos fas habebant.* In English thus. "The Enemies Army stood
 " thick on the Shore to receive them, and
 " their VWomen in Mourning habits, with
 " their Hair hanging loosely about their
 " Ears, ran between the ranks, and carried
 " Torches in their Hands like so many
 " Furies. The *Druids* lifting up their
 " Hands to Heaven, and pouring forth
 " most terrible execrations, amaz'd the Soldiers
 " with the strangeness of the sight,
 " so that standing stock still they received
 " the Enemies VVounds without returning
 " them, till at last wrought upon by
 " the encouragement of their General, and
 " animating one another not to be afraid
 " of a herd of VWomen and *Enthusiasts*,
 " they march'd on with their Colours;
 beat

“ beat down all they met, and incommo-
“ ded them in their own fires. After this
“ they placed strong Garrisons in the re-
“ spective Villages, and cut down their
“ Groves that were consecrated to their
“ bloody Superstition, for they held it Law-
“ ful to sacrifice the Captives they took in
“ War, and to divine future events by pry-
“ ing into their Bowels. ” I have transcrib-
ed this passage of *Tacitus* at large, that I
may not be suspected of concealing any
part of it, that makes against me, well
then let us now examine it. Why all
that we can gather from *Tacitus* is, that
when the *Romans* made a descent upon
Mona, the *Druids* (and any other Priests
would have done the same;) were busy a-
mong the *British* Soldiers, to encourage
them to repel these Invaders; but he gives
not the least intimation that this was their
Academy or Nursery, which one would
think he would hardly have omitted, when
he had so fair an Opportunity. It may be
easily imagin'd, that when the *Romans* ex-
tended their Conquests far and near in the
Southern parts of *Britain*, the Priests with
the Women, neither of whom, generally
speaking, love fighting, would naturally re-
treat to places that promis'd the greatest
security, such as *Anglesey* may very well
be esteem'd, without supposing it the prin-
cipal residence of their fraternity. I have
a better opinion of the wisdom of the
Druids, than to believe they would make ei-

ther *Man* or *Anglesey*, the chief Seats of their Sacerdotal Empire, when they had the whole Isle of *Britain* before them, to fix where they pleas'd : For I am sure they ran Counter to all the Priesthood before and after them, if they quitted a most fertile and pleasant Country, to settle in one that was inferiour to it in every respect.

Besides we may reasonably suppose, that the *Roman* Souldiers used the *Druids* but scurvily where ever they met them, and this might be another reason that induced them to retire into *Anglesey*. Every one that has read *Suetonius*, knows, that the Emperour *Claudius* utterly abolish'd the religion of the *Druids*, which *Augustus* before him had only prohibited in *Rome*, all over *Gaul*, upon the Score of its inhuman cruelty. *Pliny* indeed ascribes this l. 30. c. 1. to *Tiberius*, and so does *Strabo*, who seems to have liv'd under his Reign; but which of these two did it, 'tis no great matter; only 'tis to be suppos'd, that when their Emperors had gone so far towards the extirpation of the *Druids* in *Gaul*, the Soldiers wou'd not show them much civility here in *Britain*. In a time therefore of common distress, and especially afterwards, when the *Xtian* Religion had got some footing among us, I don't deny but some of them might retire to *Anglesey*, and, when that was subdued, to the Isle of *Man*: But to think that from the first institution of their order, their chief Seminaries were kept in either

of

of theſe Iſlands, before the *Romans* came to moleſt them, or the introduction of Chriſtianity here oblig'd them to ſhift their old Quarters, as it is ſupported by no Authority but that of *Hector Boetius* and his followers, or by vain idle conjectures, ſo 'tis the moſt improbable thing in Nature, and I cou'd as readily believe that the Popiſh Miſſionaries wou'd rather chuſe to ſettle in *Lapland* and *Nova Zembla*, than in *France* or *England*.

Indeed had the *Druids* been a race of Philoſophers, that intirely devoted themſelves to ſolitude and retirement, one might incline to think ſomewhat favourably of this Opinion; but unleſs all accounts that Antiquity gives us of them, have conſpired to deceive us, they were civil Magiſtrates as well as Obſervers of Nature, or Teachers of Philoſophy; they paſſed a definitive ſentence in all Controverſies both publick and private; if any Riot or Murder was committed, or any difference happen'd about the boundaries of Land, or inheritances, they determin'd it by their Sentence, *en dernier reſſort*, and aſſigned both rewards and puniſhments as they ſaw fit; and if any one, let his Rank or Quality be never ſo high, preſum'd to diſpute their orders, or oppoſe their decrees, they immediately proſecuted him with their Eccleſiaſtick thunder, and interdicted him from their Sacrifices and Aſſemblies, which was the greateſt puniſhment that cou'd be inflicted.

In short the whole Scheme of their institution seems to me not so much calculated for silence and meditation, as a stirring Active Life; and since their solemn Assemblies were held once a Year, as *Cæsar* tells us, in the midst of *Gaul* for the easier resort, as 'tis to be presum'd, of all Persons to them, and the quicker dispatch of Business, we may reasonably conjecture that they took the same method in *Britain*, and therefore their Primate, whose presence was so necessary among them to punish Delinquents, and put an end to all Controversies, can hardly be suppos'd to have had his head Quarters either in *Anglesey*, or *Man*.

Having said enough to this Point, I shall examine whether we of *Britain* had these *Druids* immediately from *Grece*, or *Gaul*, or lastly, what I look upon to be the most probable Opinion, whether these famous *Celtick* Philosophers, whose Order spread it self over *Germany*, *Gaul*, *Britain*, *Ireland*, and the smaller Islands belonging to them, did not like all the other Professors of Learning come from the most Eastern parts of the World.

Mr. *Sammes*, in his *Britannia Illustrata* p. 18. speaking of the Places where the *Greeks* first Landed here, tells us, 'tis guessed by some to be the two Islands *Man* and *Anglesey*, or one of them, for the following Reasons. First, Because the *Druids*, whose Name proves them of a *Greek* Original, principally resided in these two. This he confidently asserts, without citing any Vouchers

to back his Assertion, and therefore it may be as easily rejected as 'tis propos'd; neither is it so very certain, as he imagines, that their Name is of *Greek* Extraction, for tho' *Pliny* derives it from *δρῦς* an *Oak*, because that Tree was in great Veneration with them, yet 'tis only his Conjecture; and, for my part, I think we may as well look for the Derivation of *Flamen* in the *Teutonic*, as he does for that of *Druid* in the *Greek* Language. *Alfric* in his *Saxon-Latin Glossary* tells us, the *Saxons* in *Britain* call'd a Magician *Dry*: Now we have already shewn that the *Germans*, as well as the *Gauls*, call'd their Priests, or Wise Men, *Druids*; why then may we not derive their Name from this Word, which exactly answers the Opinion these People had of the *Druids*, rather than from one of foreign growth, which has only a relation to one part of their Worship? I know there are other Etymologies of the word, for the *Pseudo-Berosus* supposes them to be nam'd from *Druyus*, the fourth King of the *Gauls*: *Goropius Becanus* from the *British* Words *tru* and *wis* signifying a Wiseman. But not to lose any more time in so fruitless a Disquisition, Monsieur *Goduin*, in my opinion, is in the right, where he says, *Verisimile est Gallos illis Gallicum nomen imposuisse, non peregrinum.*

The next reason Mr. *Sammes* produces, why they should come from *Greece* is, because they us'd *Greek* Characters, according

ding to *Cæsar's* Testimony, whose Words are in *reliquis seip̄ rebus, publicis privatisque rationibus, Græcis literis utuntur*. 'Tis true, they used the Greek Letters, but no necessary Inference can be drawn from thence that they used the same Language. For Instance, we see the *Syriac Targum* is written in *Hebrew* Letters; yet the *Syriac* Alphabet is of a different form from that of the *Hebrew*. Thus likewise the *Italians, English, and French*, and most Nations in *Europe*, use the *Roman* Letters in Writing, tho' they don't express themselves in that Tongue. If these two Instances don't make the case plain, *Cæsar* himself tells us, that he writ a Greek Letter to *Q. Cicero*, when he was straitned by the *Nervians*, on purpose that if it fell into the Enemy's hands, they might not be able to understand it. This is Proof sufficient that the *Gauls* were unacquainted with their Language, tho' they us'd their Letters. Besides, *Cicero* himself assures us, that *Divitiacus*, who was one of the most learned *Druids* of *Gaul*, understood no Greek; which was the reason that *Cæsar* was oblig'd to converse with him by an Interpreter, which otherwise he needed not to have done, since he understood Greek as well as his own Native Language. Upon the same foot that the *Druids* made use of the Greek Characters, the *Helvetians*, in all probability used them too, for *Cæsar* says, l. 1. *In castris Helvetiorum tabulæ repertæ sunt Græcis literis confectæ*. These People no
more

more spoke Greek, than the Spaniards now speak Dutch; however they us'd their Letters, as well as the Gauls did, who borrow'd them, as we may probably suppose, from the Massilians. Besides as Cæsar informs us, the Druids wou'd not suffer their Disciples to take down any of their Precepts or Maxims in Writing; in which Point they needed not to have been so very scrupulous, if they had deliver'd their Notions to them in a Foreign Language.

Others believe the Druids to have been of Grecian Extraction, because they used Humane Sacrifices. Indeed, if the Greeks had been the only People in the World, that offer'd these barbarous Immolations to their Deities, the Argument wou'd be very forcible; but what Nation do we find under the Reign of Paganism, that was not more or less polluted with this execrable Superstition? The Carthaginians used to sacrifice Men to Saturn, and tho' required by Darius, King of Persia, to leave off this Savage Custom, *Just. l. 19. c. 1.* yet *Curtius l. 4.* observes, that they kept up this Sacrilegious Ceremony, as he calls it, which they had learnt of their first Founders, the Tyrians, till the very Destruction of their City. Nay, *Tertullian* tells us, in his Apology, *Cap 3.* that they continued it to his time clandestinely. The Ammonites used these Sacrifices in Moses's Days, from whom perhaps the Jews borrowed them.

The

The *Egyptians* burnt Men alive to *Typhon*, the *Newrians* offer'd humane Sacrifices to *Mars*, the *Latins* to the Goddess *Ageria*, the *Albans* to the Moon; and *Minutius Felix* says of the *Romans*, *hodie ab ipsis Romanis Latiaris Jupiter mali, & noxij hominis Sanguine Satiatur*. In short, these barbarous Rites were observed all the World over, as they are still in *America*, and the Southern Parts of *Afric*; therefore no concluding Argument can be brought that the *Druids*, came originally from *Greece*, because they used humane Sacrifices; which *Cæsar* however needed not to think so strange in them, since *Dion* l. 43 tells, that on the very Day of his Triumph two Men were sacrificed in the *Campus Martius*, upon what Occasion he did not know, by the Priest of *Mars*.

But suppose the *Druids* came from *Greece* immediately into *Gaul*, and so into *Britain*, yet this does not hinder but that their Institution and Principles might come originally from the East. As Mankind was first planted there, so Learning has been observed to have flourished first in these Parts of the World, and from thence to have been propagated into other Countries. Thus we find *Pythagoras* the celebrated Father of the *Italic Philosophy*, and to mention no more, *Thales* borrow'd all their Notions from thence; but the truth of this Assertion will more evidently appear by examining the Principal Opinions and Customs of the *Druids*. The

The first is, *The Immortality of the Soul*, which was their Principal, and, in Relation to the *Romans*, their distinguishing Doctrine. *Strabo* l. 4. *Val Maximus* l. 5. *Diodorus Siculus* l. 6. *Mela* l. 3. *Lucan* l. 1. and *Cæsar* l. 6. are all agreed that this was their constant Belief. But in all probability, this Doctrine had been long received in the East, before it got any footing in these North West Parts of the World. *Strabo* l. 15 tells us, that this was the Opinion of the *Brachman's*, the famous Philosophers of the Eastern Nations, and thus handsomely expresses it. "They look upon this Life to be no better than the State of a new Born Infant, but that to such as have Govern'd themselves by the Rule of Wisdom, Death is a Birth to that which is properly called Life, and is truly happy. *Porphyrus* l. 4. *de non edendis animal.* has something to the same purpose. *Herodotus* in his *Euterpe* tells us, That this was the Perswasion of the *Egyptians*, and *Pomponius Mela* l. 11. says of the *Thracians*, *Alij redituras putant animas obeuntium: Alij etsi non redeant, non extinguunt tamen, sed ad beatiora transire*, for which reason they used to rejoyce, and not greive at the Funerals of their Friends. And this Belief of theirs, says *Grotius*, gives some probability to a Passage we find in the *Scholiast* upon *Aristophanes*, who says, that some *Jews* formerly came into *Thrace*. This Doctrine therefore seems first to have come out of *Asia* into these remote Parts. *Xamol-*

xis taught it to the *Getes*, who were therefore call'd *Immortal*, and *Odin* afterwards cultivated it among the *Western Goths*, our Ancestors.

The next to this is, *The Transmigration of Souls*, thus express'd by *Cæsar*, l. 6. *Non interire animas, sed ab aliis post mortem transire ad alios putant.* This too was the famous Doctrine of the *Brachmans*, which *Pythagoras*, a Hearer of those Sages, as one *Alexander* cited by *Clemens Alexandrinus* affirms, brought with him out of the East into *Greece*, and which, if we may believe the *Modern Itineraries*, is the receiv'd Opinion of the *Bramins* in the *East Indies*, to this very day. The *Jews*, who thought *Elias* was risen again in *Christ*, were of the same Belief, and in all probability borrow'd it from the *Assyrian Magi*, call'd the *Chaldeans*, in whose Academies we may believe very considerable and useful Learning was profess'd, since *Daniel* did not refuse the Prefecture over them.

Among other Customs that are reported to have been observed by the *Druids*, some of them in all probability came from the East, as well as the abovemention'd Doctrines. For Instance, *Cæsar* tells us, That the *Gauls* used to compute their time not by the number of days but Nights. *Tacitus* observes the same of the *Germans*; and this Practise, which undoubtedly had its first Rise from the *Mosaical* account of the Creation, where the Evening and the Morn-

Morning are said to make the Day, is still kept up by the *Polanders*, the *Bohemians*, and by our selves, who owe it to our *Saxon* Ancestors, that brought it along with them out of *Germany*. Now every one knows that the *Jews* observed this manner of Computation, so did the *Phœnicians* likewise, and from them the *Athenians*. The *Druids* had another Custom no less remarkable, and that was of excommunicating all such Offenders, whom they found Refractory and Obstinate. *Siquis privatus aut publicus*, says Cæsar, l. 6. *eorum decreto non stetit, sacrificijs interdicunt*. Whether the *Brachmans* and *Chaldeans* had any such Discipline among them, I am not at leisure now to enquire, tho' one can hardly imagine, how any Religious Societies cou'd maintain their Authority with the People without some such Institution as this, but that the *Jews* had it 'tis most certain, among whom to be deprived the benefit of the Synagogue, was the severest Punishment they had. Neither was this Ecclesiastical Censure unknown to the *Athenians*, for *Demosthenes* in his Oration against *Æschines* cites an old Law of *Draco*, by which Homicides were excluded from Sacrifices and Libations, and in short, from all Religious, as well as Civil Assemblies. Thus we find in *Cornelius Nepos*, and *Justin* l. 5. that *Alciades* incurr'd this Punishment for discovering the Mysteries of *Ceres*.

I will

I will only take notice of one other Custom the *Druids* observ'd in the Institution of their Disciples, and then conclude. *Cæsar*, and the rest that give us any Account of their Manners and Way of Living, all agree that they delivered their Precepts in Verse, which they obliged their Followers to get by heart, but held it unlawful to Commit them to Writing and this they did upon a double account, as well to cultivate the Memory of their young Novices, as to conceal their Learning from the Vulgar, For the same reason, without question the Eastern Philosophers, and particularly the *Egyptians*, either convey'd all their Learning in a Language which the People did not understand, or so disguised it under Parables, that it was above the reach of common Apprehensions: From either of these therefore the *Druids* might have copied this Policy; and if what Arch-bishop *Spotswood* says of them be true, *viz.* that they worshipped only one God, and held it unlawful to represent him in any Image, (both which upon examination I hardly believe will hold water,) we have yet a clearer proof that they borrowed the best and soundest part of their Theology, from the ancient Eastern Sages, that were always profess Enemies to Polytheism and Idolatry, and Adored one supreme Being, without any Idol or Representation.



But

But I forget whom I am talking to all this while, for tho' your Candor, as I am apt to flatter my self, may incline you to forgive me the persecution of this long and unmerciful Letter, yet when I consider that I have been exposing my Ignorance to a Person of your great Learning and Penetration, I blush at the Freedom I have taken. For this reason I will here drop my Subject, and only beg leave to assure you, that I am,

SIR,

Your most oblig'd, and
most humble Servant,

London, June 27

1702.

T. Brown.

ERRATA.

IN the Introduction, Page 5. instead of *Conranus*, Read *Conanus*, for *Disciple*, r. *Discipline*, p. 6. after *Barons in this Isle*, add, *as the Bishop still is*. In the *Short Survey*, p. 2. after *Kirk Maughold*, add *Ramsay-Town*, and p. 4. l. 32. instead of *and the like*, r. *and others*, *Solan Geese*. In the *Letter to Mr. Addison*, p. 14. l. 9. instead of *Suan*, r. *Ivarus*. In *Essay the Second*, p. 31. l. 26. instead of *Nlas*, r. *Nla*, p. 35. l. 7. for *Orcader*, r. *Orcades*, p. 37. l. 12. after *believe*, add *the Abby had*, p. 45. l. 24. after *for*, add *though*, p. 47. l. 20. instead of *1107*, r. *1207*. p. 56. l. 9. instead of *1220*, r. *1221*. p. 58. l. 9. before *two*, add *more than*. In the *Third Essay*, p. 72. l. 18. dele *in the Year 1340*, and insert it p. 73. l. 1. after *Sir William Montacute*.

Adver-

ADVERTISEMENT.

*M*iscellanea *Aulica*: Or, a Collection of State-Treaties, never before publish'd, Containing, Letters by K. Charles and K. James II. in their Exile. — from the E. of *Arlington* to Sir *Bern. Gascoign*, about the intended Match of the D. of *York* with the Archduches of *Inspruck*. — from the E. of *Arlington* to the Dukes of *Ormond* and *Buckingham*. — by the famous *A. Cowley*. A Description of *Germany*, its Government, &c. by Sir *B. Gascoign*. The ancient Method and Custom of *Duels* before the King. An Account of the State of Affairs in *Scotland* Jan. 1661. By the E. of *Middleton*. An Essay upon the Disorders of *Scotland*. A Discourse upon the Union of *England* and *Scotland*. The Grievances of *Scotland* in Relation to their Trade. A Proposal for an Union between *England* and *Ireland*. The *L. Lauderdale's* Charge against the E. of *Middleton*. The E. of *Middleton's* Answer. The King's Propriety in the *Sea Lands* and *Salt Shoars*. The King's Prerogative in making *Wars* and *Alliances*. A Treatise of *Leagues* and *Alliances*, and the Nature of their Obligation. Faithfully Collected from their Originals, by *Mr. T. Brown*. London, Printed for *J. Hartley*, next Door to the King's-head Tavern; *Rob. Gibson*, in *Middle-Row*; and *Tho. Hodsen*, over against *Gray's-Inn-Gate*, in *Holborn*, 1702.

Bib: Cotton.
Julii F. X.
Tract. . 18.
Fol. . . 123.



Epistola Ioan-
nis Merick,
Episcopi Sodo-
rensis, de anti-
quitatibus insu-
lae Manniae.

Rogavit me Heriattus tuus,
ille Virginia perlustrator, quem
propter literas et industriam om-
nes merito amplecti debent, tum
etiam humanitatis obstrictum
reddidit, ut si quid isthuc quod an-
tiquitatem sciperet (quam penitus
prodere, et de singulis regni par-
tibus bene morari feliciter sla-
borasti) remaneret; id tibi signi-
ficarem

ficarum. Quorum utriusque
Studijs id oboro me iam existi-
mo, ne oblitus beneficij, pollici-
tus facile nil agere tamen vider-
er, ut quum nihil reparem rela-
tions dignum, id ipsum tamen
nil me adoptum, renuncian-
dum putem. Inter relictos
Robinsoni Bangoriensis nu-
per Episcopi libros, qui et au-
thoritate poterat, et voluisse
existimabatur omnia corra-
dere ut aliquid tandem de his
partibus adoret, nil nisi quiddam
ex Giraldo Cambrensi et Hen-
rico Huntingdon: transcripta
invenio, alia si qua nactus
erat alicujus momenti antequam
mihi pateret museum, sunt dis-
tracta. Probs abs te factum
est

erit si nostratos (modo non in-
improbitos incidas) de rebus nos-
tris consulas. Periniquum di-
nim est, ut quæ vel scriptis vel
aliter recepta a maioribus re-
tinuerimus (quod alijs impo-
nationibus ut aliqui corti de
se ipsi constituerent, alioque
originem referrent, in usu fu-
it) ea de gentis nostræ appo-
litione, lingua, origine, ex-
torum iudicio esse rejicien-
da. Quum tamen nec Histor-
ia prima negent, nec aliud
argumentum existat ullum,
quam a Bruto, Brytannos,
et Cambrenses a Cambro no-
men sortitos, cum veteribus
non putamus, ut Humfridus
Lloyd ac alij omnes asserunt,
libuit

9
Cibuit tamen ^{illi} a Bouthchwa-
nan Scoto, cui videlicet Poeta
non satis sobrio et furor et
fingens licuit, et illi viro doc-
to potulantur detraxerunt; (qua-
si suae virtuti non satis confi-
deret nisi alium traduxisset)
et nos propter impositum ab
hostibus initio, nobis ignotum
adhuc, Wallorum nomen no-
vo figmento, Gallis, quasi
inde propagatos assignare.
Verum id aetatis nostrae vi-
tium est, a quo ille non erat
immunis, ut vetera, sancta,
publica et quae merito estima-
tionis opinionem diu adaepta
sunt, maledicere, obscurare,
novisque conjecturarum mon-
stris

stris, prophanare ac con-
vellere, qui aliquis videri
studet, graviter evitatur.
Unum semper animad-
verti linguam, qua commu-
nitimur, Græcorum idio-
ma, magis quam alia, ut o-
pinor, ulla, nec prorsus di-
versa posset referre. Quod
accidisse putavi, vel quicun-
que initio, ut traditur commo-
rati sunt Troiani vel quod li-
teras et religionem (que mag-
nam lingue permutationem,
primo ingressu efficiunt) in-
de receperimus. Bardus
enim ille Pythagoricus, ^{qui} ni-
fallor in Gallia Philosophiam
tradidit, nostris qui illic dis-
cendi causa commigrabant
docuit

docuit, quibus omnia metris
 quum essent commissa ut di-
 vinita praeccepta viderentur.
 Inde apud nos soli docti et
 versibus omnia scribentes,
 Bardis semper appellantur.
 Et qui aedita in laudem no-
 bilium carmina ad Lyram
 occinerent, ut apud Graecos
 et mors et nomen eodem
 quo illi tum suos Παρὰ
 & & parady... dicimus.
 Quorum musica simplex,
 nil molle, varium, aut las-
 civum (nisi quid nuperius
 irrepserit) sed grave et triste
 habet et illam vetustatem
 quam Poeta notabat lugu-
 bria carmina Bardis repro-
 sentat. Tamen diligentes ac

παρὰ

ac curiosi sunt. Sicut Græci perhibent) in singulis syllabarum nexibus, vocum casura, literarum (euphonie causa) permutatione crebra in qua semper tenues medijs, hie aspiratis. succedunt, sonorum expressione, maiore. V3 vocalium numero, semi-vocalium aspiratione in omni loco quas quia alia caracteris figura non aspirationis nota exprimimus, imperiti alias literas esse falso existimarunt. Tum etiam illa vox Tyrannus nobis usu communis et in bonam partem mi adhuc usurpatur. Tyrnad. Loogex.

Loogex. Regnum Angliæ. et
 quæ voces ac phrasēs quas qui
 in utraque lingua versat. . . .
 perspicui
 aut altera literis ee-
 dem nobis ac illis reperiuntur
 ut exempli causa. καλεα
 γαβω τελεω. talu. tu
 in do finta. dyn. quum nec ma-
 rum nec fominam notamus. . .
 μεθος vel μεθωδω. Moddw
 dyn moddw. 27 lux. galui
 &c. Nam quoddam rerum ar-
 tificialium nomina, una cum
 rebus a Gallis vel alijs natio-
 nibus ad nos derivata it eadem
 fore reperiiri nil miri est. quæ
 vero tibi designata sunt ab ali-
 quo non satis ut videtur perito,
 nil

tis inde
 finitam
 cem se.

nil simile habent ut illud nos-
 trum. *δορυχοφους*. cum illo *γα-*
λοριαν. δορυχοφους. non conve-
 nit; nam eorum vox quasi a ca-
 pite rem donno aggrediendam,
 opinor, nostrum a tergo inci-
 piendam. *Κοφου*. enim tergum
 est, et retrocedendum notat. ~
 Neque vero hoc dico, quod hanc
 nostram. *Καμμοιγ*. ut dicimus
 linguam; (*Καμμου*. et *Καμ*.
 ab illo. *Καμμοιγ* est) quasi ~
 deflexum *Γροειν*, ut nonnulli
 putent; sed ut *Νεποτεμ*. ~
Νεβο. quom *Προαυ*. *φορ*.
 bat agnoscimus, ita ~
 depravatione, seu potius accensione
 ad ubertatem, (quam in *Πρυ-*
τον linguam per *λετρ*arum
 et religionis invectionem fi-
 eri

ori oportebat) eam qua nos
utimur illam Brytonum pri-
mam esse, et nos illos quos Hi-
berni adhuc semper appel-
lant Branath. ut Alban-
ath. Scotos dicunt, Bryta-
nios recte esse vocandos. ~
Lymbry vero vel a Cambro:
vel ut ille Qui vara apud suos
et alios, montanezas, Nobili-
ores. v3 et alienigenis minus
permixtos, quod Victores
eo ad permutationem inco-
larum non perveniant: ita
Lymbr. Viri montani,
Linn. enim Mons vel Cli-
vus. et antiquis et nobis est,
et appellari, et nobiliores ut
apud ceteras nationes monta-
ni, merito existimari possunt.
veru

Verum nugari et nimium
nobis. De illa Sodorensium ~
sou Mona. sou pebania ali-
quid adjiciam. Nos eam ab
illo Mevania. nomine Man-
am semper diximus. Dum
legor em tamen, illam vel for-
te vel insularum electione
Magno cuidam obvenisse, et
alius alias insulas possedisset,
quam unus et illi et ceteris ~
antea profuisset, non potius non
inde insulam Manan vel ~
Man appellatam suspicari;
primum etiam authorem no-
minis Mana an ipsi asse-
runt. Quae conspicua sunt om-
nibus, solum mihi nosse adhuc
contigit. Longa est ad 30. mil.
lata

lata ubi angustior. & p̄coris, pis-
cibus, frumento etiam, sed magis
industria hominum quam terræ
bonitate et sibi sufficit et quot-
annis plurimum transmittit.
Administration tamē felicior
est Illustrissimi Domini Comitis
Derbiensis sumtibus, in quos ^{maximā} an-
nui proventus partem inpon-
dit presentis paratoque militis
a vicinis hostibus defenditur.
Controversias omnes Iudices, &
quos & suis eligunt et ^{Dom-}
stos vocant, sine scriptis et
imponis dirimunt. Sapsidem
enim tollit omnis Magistratus,
signatumque querenti tradit.
illo adversarium et testos citat.
Si quid ambiguum et majoris mo-
menti ad 12. quos claves insule-
appellant

appellant. refertur. Coronatores
quos vocant annuos qui Viccomi-
tum officio funguntur. habent.
Ita Iudex ecclesiasticus citat, de-
finit, infra octo dies parant, aut
carceri intruduntur. Ut linguam
propriam, ita et leges et nummum
etiam habuisse accipi; quod pecu-
liaris dominij signa sunt. Ecce-
siastice ab hoc canonico ad civile
plurimum accedunt. Quae Ra-
phael Holingshede ut alijs consa-
cinatoribus Anglicis aliquid adden-
do quodvis vulgo obtruderet, de
ovium, porcorum magnitudi-
ne, hominum statura, vermi-
bus venenosus (quos omnino non
nutrit, nisi ironico dicta putes)
Homo nobis plane ridiculus enar-
rat nec verisimilis quicquam ha-
beret. Episcopatum simili men-
dacio

dacio notat ut eum qui iam Episco-
pus sit umbram larvamq. solum, di-
midio q. annui redditus p. Comi-
tem Durbiensem multatum post-
ris tradat. Quod si id verum fuisset,
quid non nobilissimi Comitis honori
parceret si m. tam tenuitatem pro-
dendam duxisset. Sin falsum uti-
est vanissimum (quod omnes illic
satis norunt) quam temeraria et
proiecta ad maledicendum auda-
cia esse oportet qui utriq. sine
causa, publico et ut sperat testi-
monio perpetuo historiae fide et au-
thoritate magni criminis notam
inueni sit aggressus. Contulit
in m. illud beneficium nobiliss. D.
Comitis Lecestrensis rogatu, ea qua
reperiri potest ex veterum scrip-
tulis amplitudinis maximum, quod
quum nisi paululum continet libras
v. exc. esset aliquando, et in eo ali-
quid longo edium ruina assignas-
sem non nihil ei qui litibus proff-
set

Est (quum a populo nec donarius
unquam Iudici vel formularijs im-
ponitur), reliquum, et si illi homini
inepto et magnorum Antistitum splen-
dori assueto, ad tuendam Episcopi dig-
nitatem non satisfaciat, tamen et
meliori viro dignum, et ad reliquos
insulae proventus satis illic magni-
ficum existimatur. Quod de malefi-
cis refertur falsum esse compari qui-
ditiore sunt et ampliora prædia pos-
sident, victu splendidiore et morum
probitate ad Lancasterenses se se ac-
comodant. omnes a furandi et men-
dicandi ostiatim consuetudine sunt
alienissimi. mirè religiosi et ad
ecclesie Anglicane formam ad un-
um usq; paratissimi accedunt. Gen-
tium vicinarum tam civilem quam
ecclesiasticam a taxiam detestan-
tur, et quum in duas australem et
borealem partes insula sit divisa,
hæc sermonis cōmuni ad Scotos,
illa ad Hibernos accedit. Vides
iam

iam qua occasione quam nihil
statim ac in has partes rever-
sus essem tibi scribendum pu-
tavi. Et si quid occurrat im-
postorumejus te certiorum
redditurus. vale.

A. Bellomarisco 9. Cal. No-
vembr.

Tuus Io: meryck.
pastor Sodorensis.

